

THE CONGREGATIONAL MAGAZINE.

JULY, 1838.

THE FIFTH ADDRESS

OF

THE ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION
OF ENGLAND AND WALES,

HELD AT THE CONGREGATIONAL LIBRARY, LONDON, MAY 11, 1838,

*To the Ministers and Churches of the same Faith and Order, throughout
the Empire.*

BELoved BRETHREN,—In addressing our annual epistle to the churches of our denomination, we renew the expression of our cordial love to you in Christ Jesus, and our ardent wishes that your souls may prosper and be in health; while, with all humility, we desire to stir up your pure minds by way of remembrance.

As followers of our Lord Jesus Christ, we have one great object in view, the glory of our Redeemer, which can be made known in this world only by the holiness of his people and their usefulness in the conversion of sinners through the publication of his gospel. This is the end for which we live, the most ardent desire of our hearts; and the Eternal Spirit carries on the whole process of sanctification within us that we may glorify him with our bodies and spirits, which are his.

We bless our Heavenly Father that he has hitherto vouchsafed to employ the Congregational Churches of this country in so glorious a work, and has honoured their humble labours with his approbation. And if we now, dear brethren, call your attention to the responsible position you occupy in the christian world, it is with no feelings of vain exultation, but with a devout wish that, by a view of your important privileges and honourable rank amongst the churches of Christ, we may animate you to a more faithful discharge of your relative duties. We wish to show you that God has raised you to your present position in his service that you may be amongst the foremost in christian enterprize; that, as your principles train you for noble achievement, as your privileges qualify

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you for extensive usefulness, so God expects great things at your hands.

We feel no satisfaction in being compelled to differ from any of our fellow Christians. Like our ancestors, the early nonconformists, gladly would we unite with our brethren of the Episcopal Church, if we could do so with a safe conscience. But we cannot. Still, while it is a grief and pain to us to disagree in opinion with many whom we love in the Lord Jesus, we feel great delight in the persuasion that our opinions are those of the christian church in its earliest and purest age, and that the order of our churches approximates most nearly to those of apostolic times.

Beloved christian brethren, at this eventful period in the history of the world, and of the church, you have been called, in the providence of God, to act a conspicuous part, and with you are deposited principles of the greatest importance to the purity of gospel truth and to the salvation of the souls of men in future ages down to the end of time. On your wisdom, courage, fidelity, much depends. Suffer the word of exhortation, awake to the loud and stirring calls to action, while we invite with all affectionate earnestness, your candid and devout attention to solemn duties which relate to yourselves, your country, and the world.

I. In order to our effective usefulness it is necessary that our individual churches should be in a healthful and flourishing condition. If we pay attention to foreign objects at the expense of our own holiness and order, all our best intentions will be frustrated, and every useful effort expire at its very birth.

Ever keep in mind, beloved brethren, that our body has attained to its present position by means of its piety alone. By their godliness our fathers gained their hold on public opinion. It was by no smiles nor patronage of the great that their churches increased; but the simplicity and sincerity of their motives were apparent, and the candid inquirer after truth acknowledged that they had been with Jesus. Labour still, brethren, to preserve that tenderness of conscience, that deadness to the world, that eminent spirituality which they exemplified; and be followers of them, as they were of Christ. In these eventful times, we cannot avoid taking part in the political agitations of our country, and there is danger, perhaps, lest we should contract some impurity by too engrossing an interest in secular affairs: our enemies reproach us with this. Let us willingly receive instruction, even from unkind teachers, and be careful to give no just reason for the charge. And while we advise the compromise of no principle, the abandonment of no civil right, concession to no unjust demands, the neglect of no public duty; while we urge you to a mild and firm maintenance of our claims; we affectionately exhort you to maintain the supremacy of religion in your hearts, and to remember that all other concerns, however important, are only subordinate to it.

That you may clearly understand what we mean, dear brethren, when we exhort you to cultivate eminent piety, we will mention those dispositions which we regard as being especially christian, and necessary to the well-being and increase of the church.

1. Holiness is an essential christian attribute, which includes all those virtues that are the fruits of faith. In the individual believer and in the christian community this is of primary importance. It should be the constant aim of our most influential brethren, especially of ministers and deacons, to produce in our churches a high degree of love and devotion towards God, of spirituality and heavenly-mindedness, and of obedience to the divine commands. To effect this, we must be instant in prayer, for without an eminently prayerful disposition piety must languish and decay. In answer to united and continued prayer God will pour down his Spirit from heaven, till our churches shall be as well watered gardens, delighting the eye with their beauty, and rejoicing the heart with all the fruits of righteousness.

It is most important that our standard of piety should be high. It is elevated in the Holy Scriptures. "Let your righteousness exceed the righteousness of the Scribes and Pharisees." "Be ye perfect, even as your Father, who is in heaven is perfect." "Ye are not your own, ye are bought with a price; wherefore glorify God with your bodies and spirits, which are his." Our ministers and deacons should be men "full of faith and of the Holy Ghost." The members of our churches must be "strangers and pilgrims on the earth," "walking in all the commandments and ordinances of the Lord blameless," "adorning the doctrine of God their Saviour in all things." Their bodies are "temples of the Holy Ghost," and God dwells in them and "walks in them," "and is their God, and they are his people."

Think, beloved brethren, what high attainments are implied in such expressions! What deadness to the world, what triumph over corrupt nature, what depth of piety, what lofty devotion, what absorption in the great work of the Lord! Yet without this eminent piety we cannot glorify God our Saviour.

2. Brotherly love is essential to the prosperity of the churches; hence the frequency and earnestness with which our beloved Master urged this affection upon his disciples. But this love of the brethren must not be confined to those of our own communion: it must extend to all true Christians, however they differ from us in opinions, discipline, or ceremonies. "Other sheep I have which are not of this fold." The Spirit of Christ dwells in thousands who bear a different name in the christian world from ourselves, and wherever we trace his likeness we should acknowledge a brother. Brethren, let us not forget that the spirit of Christianity is pre-eminently a spirit of love. "God is love, and whoso dwelleth in love dwelleth in God, and God in him." It may well be a bitter grief to earth and heaven, that the christian family has been so long cursed with intestine divisions; that children of the same heavenly Father, and heirs of the same eternal kingdom, have shown the unlovely tempers of the world, and regarded each other as enemies; or have, at least, remained at an unfriendly distance, and looked on each other with mistrust and jealousy. These things have injured religion in the eyes of the world, and have led to its melancholy decline in the hearts of Christians themselves.

It is true, occasions will arise in which it is necessary that we should maintain our conscientious opinions, even in conflict with our brethren; and when duty calls us, this task, however painful, must be manfully performed. But let us ever remember that they are our brethren. In every such case there should not only be courtesy, which is a virtue belonging to all civilized society, but love, which admits of no bitterness of temper, no harshness of expression, no exasperation of the feelings. How much that is unlovely may be found in many a publication that professes to advocate the christian cause! What unhallowed weapons have been used in the holy war!

As far as it is possible, let us live in peace, and avoid unnecessary controversies. The gospel is the religion of peace. Holy and learned men who have been much entangled in polemics, though of no unchristian kind, have often suffered in their souls, and mourned the consequences; and even when victorious, have returned wounded from the fight.

In a high and healthy state of religion love must abound. It is the very soul of piety, without which all profession is, in the sight of God, only a lifeless carcase, and the churches of the christian world but painted sepulchres—the ruins of a departed Christianity, and the habitations of the dead. Beloved brethren, let us diligently cultivate this holy affection, and when, in the infirmity of our nature, we perceive the root of bitterness springing up within us, let us think of those fundamental points of our faith in which all Christians agree, rather than those lesser opinions concerning which we differ. “This is the message that ye heard from the beginning, that we should love one another.” “Little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are the truth, and shall assure our hearts before him.”

3. Intense concern for the conversion of sinners is necessary to the healthy condition of our churches. For in a world like ours, into every part of which sin has carried ruin, benevolence must take this form in a renewed heart. Who can have felt the value of the gospel, and the preciousness of Christ, without wishing the whole world to partake of these emotions? “If any one seeth his brother have need,” above all, if he sees him in need of salvation, “and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” The ardent desire that sinners may be saved, is one of the best marks of a heavenly birth. It is the disposition of God himself, who so loved the world as to send his only begotten Son to save it. It is the disposition that brought Christ from heaven; which excites joy among angels at the repentance of a sinner; which prompted the labours and martyrdom of apostles, and glowed throughout the primitive church. The world itself is continued for this purpose; and shall we, brethren, be unmindful of the glorious work which our Father has given us to do? Without an intense and ever-burning concern for sinners, a christian church loses its efficiency; is no longer the salt of the earth, the light of the world; but has lost its brightness; its savour is irrecoverably gone.

Every christian church should not only desire the conversion of

sinner, but look for and expect this proof of the divine presence and power. We should look for the accession of growing numbers to the church; for the most striking results to attend the preaching of the gospel; we should expect this from every sermon; and seek the return of those times when "the Lord added to the church daily such as should be saved." Modern churches have been thus favoured, and, in different measures, the Holy Spirit is still thus poured out on many assemblies, both in our own and other countries. And shall we not unceasingly implore our Heavenly Father to bestow the same blessing on us?

We affectionately exhort you, brethren, to fan the pure flame of piety in those churches which are declining, to "strengthen the things which remain, that are ready to die." Remember how severely our Lord censured lukewarmness in the churches of Asia. Where any fatal, or even suspicious symptoms are apparent, be not insensible to your criminality and danger. "Repent, and do your first works." Let prayer be continually offered in private for the gift of the Holy Spirit, and let frequent meetings for this purpose be held in your congregations. With most fervent importunity, with strong crying and tears, offer up your supplications, "every family apart," and God will open the windows of heaven and pour you out a blessing, till there shall not be room enough to receive it.

You will perceive, dear brethren, how such an attention to your spiritual concerns will fit you to become the instruments of salvation to others. We urge you to consider,

II. Those influences which you should exercise on your country.

The preservation of piety in our own churches, or its revival where it has declined, would operate powerfully on society. Religion of a high order cannot be uninfluential. It is like the leaven in the meal, which transforms and elevates the whole mass. We desire, therefore, a flourishing state of religion in our churches, not only because of its blessed effect on them, but that they may produce that beneficial result which ought every where to attend the very existence of Christians. While the primitive disciples continued daily with one accord in the temple, and broke bread from house to house; while they were filled with the Holy Spirit, and abounded in prayer, they had "favour with all the people," and "the Lord added to the church daily such as should be saved." Let this bright example be ever before your eyes; let the desire to imitate it be ever in your hearts. "I will bless thee, and make thee a blessing," is a promise which will be delightfully fulfilled in every sincere follower of the Lamb.

Nor are opportunities of usefulness wanting. In many parts of England there are yet uncultivated tracts, where the good seed of the word has never been sown. Thousands of our countrymen are almost as destitute of religious instruction as the inhabitants of pagan lands; while, even in the most favoured districts, in our large towns and cities, where the gospel is continually preached, multitudes, who never read the Scriptures, nor enter the house of God, are perishing in their sins. Objects of christian benevolence abound every where: we only want the return of apostolic zeal; to go from

house to house, and carry the message of salvation to those who would not otherwise hear it. To meet the case of such persons, new and extraordinary efforts must be made. It must be obvious to every one, that profane swearing, Sabbath-breaking, and drunkenness, are the prevailing sins of our nation. For profanity and intemperance, we are distinguished above most foreign nations; and the Sabbath, if not so grossly profaned as on the continent of Europe, is yet violated by millions, who spend its hallowed hours in idleness and dissipation. No legislative enactments can meet these cases; they must be corrected by a higher principle than this world can supply. Brethren, your hearts must be deeply wounded and pained at these sights, which confront you at every step. God calls you to mourn for national sins, and has promised to set the mark of his approbation on those who sigh and cry for the abominations of the times. Use your persuasions and your prayers to weaken the dominion of these crimes which are daily destroying their tens of thousands. Unite together and encourage one another in this work; employ all means which are likely to be useful; diffuse information in the form of tracts, on these subjects, among those who are ignorant; and leave no means untried by which you may hope to succeed.

And, brethren, we would press upon you the importance of individual exertions to do good. Happy the church where a multitude are of one heart and one mind: for union is strength. But where a few praying persons have escaped the contagion of the world, or where even one is full of faith and of the Holy Ghost, immense benefits may result from his solitary exertions. Let the ardent Christian begin, and his labours will not long be solitary. Zeal, like a flame, communicates its light and glow rapidly; a kindred spirit will spring up in other hearts; and God will find you companions who will be coadjutors in your efforts, and partakers of your joy. The greatest benefits which have been conferred upon men have been the result of individual exertions:—the greatest reformations in the church, the most powerful societies, which controul public opinion and exercise the most potent influence on nations. Any plan of usefulness, however numerous its agents may afterwards become, must first emanate from a single mind. Brethren, let your minds be continually at work for God, and plans may be originated which shall hereafter extend their influence far beyond your most sanguine hopes or fondest wishes.

There is one organization of great power which has been long in action, but which, we think, deserves more attention than it has commonly received. Is it not possible that our county Associations may be made far more effective instruments for the revival and extension of piety? That they are now useful, we believe; but are they as influential as they might become? Do they not furnish ready to your hand the very occasions for exciting a spirit of devotion to a high degree? And can no means be devised of increasing their efficiency, and rendering them powerful to promote revivals of religion in all our towns? Have they not frequently degenerated into meetings of personal intercourse, rather than public usefulness; and do we not

thereby lose some of the finest opportunities for the production of spiritual good on a large scale? We affectionately offer these inquiries to the consideration of the ministers and the other leading members of our churches, in the hope that they will endeavour to make the meetings of our Associations the occasion of increasing piety in every district of our land.

Nor must we omit to direct your attention to the state of literature in our country, as a powerful auxiliary in the service of religion. The literature of a nation exercises a mighty controul over its character and happiness. But if this has been the case in past times, when the reading portion of the public has included but a small portion of the mass of the people, how much more emphatically will the observation apply to our own age, in which a love of reading has descended to the lowest classes, who are supplied with cheap publications on all subjects. The moral character of coming generations will be moulded by the character of the books they read. In proportion as the people no longer read for mere amusement, but to appease a growing thirst for knowledge; in proportion as their tastes become more essentially literary, and they grow capable of appreciating the beauties of composition, and the graces of language, it is evident that the christian church, if it would continue its usefulness, must supply mental food of a wholesome kind, and its authors must be able to compete with the genius and the learning which are prostituted to unhallowed purposes. In sound scholarship, in general science, and in elegant literature, we must not be behind the age we live in; for though we are persuaded that the efficiency of the gospel depends not on the words of man's wisdom, yet religion has derived, in every age, important aid from the consecration of the various departments of letters to her service.

A large proportion of our young people are studious in their habits; their leisure hours are devoted to reading, and they peruse with eagerness the popular productions of the day. Many of the most influential of these, possessing a large portion of talent, are unfriendly to evangelical religion. Insidious attacks are continually made by them on every form of serious piety; while a tinge of infidelity may be discovered in many a publication which does not openly attack Christianity. We call on you, brethren, to use every effort to counteract the baleful tendency of books like these. And how can this be done, but by furnishing a supply of literary aliment that shall be both alluring and healthful? We are persuaded that there are minds to be found amongst you equal in powers and attainments to this exigency. It is a noble ambition, worthy of Christians, to consecrate your minds to God, and to devote the energies of a life of study to his service. The arduous competition with the opponent forces already in the field will not discourage you, but supply the necessary stimulus to your powers. While the men of this world lavish their genius in the embellishment of trifles, or in loading vice with meretricious ornaments, employ your talents in displaying religion in her simple and exquisite beauty. No occupation is more glorious; the most masterly mind will find full scope for its utmost exertions, and abundant will be its reward. Nor can

it be truly objected, that talent employed in the service of religion will not find encouragement. Religious publications, when they have borne the stamp of decided intellectual vigour and beauty, have always met with a liberal patronage.

We feel, brethren, that, in the higher departments of literature, we do not occupy that position which, for the sake of usefulness, we should desire. We know that there are some names attached to our community whose fine talents and varied acquirements would shed lustre on any church or age. But we invoke the attention of all our brethren to this important subject; we call on slumbering genius to awake, to unlock its treasures, and pour out its wealth at the feet of the Saviour. We call on you, beloved brethren in the ministry, to foster the rising talent under your charge, and direct its energies to this work. We invite your own powerful aid in the noblest cause to which high mental endowments can be consecrated.

We will not attempt to disguise our conviction that the increase of religion in Great Britain depends very much on the labours of voluntary churches. While we contemplate with great delight the eminent piety of many of our brethren in the establishment, the history of our country shows that the real progress of religion has been effected chiefly by that which is termed the voluntary principle. The ecclesiastical apparatus furnished by the State has been found inadequate, or unfitted for the work. The scriptural simplicity of our ecclesiastical constitution qualifies us for the higher exertions of christian zeal, and makes us more likely to be successful than churches which are formed on an inferior model. Unencumbered by the wealth and magnificence of a secular hierarchy, we shall find fewer impediments in our career of duty. Fulfil then, christian brethren, those holy labours to which God has called you; for which he has qualified you by his work in your hearts; and to which you are pledged by your solemn self-dedication and reiterated vows. Seek a large measure of heavenly influence; diffuse christian knowledge through every part of our land; and it is impossible to estimate the glorious results. What a general revival of piety would be the speedy consequence! What a change would be visible throughout every class of society! Oh that the Most High would thus rend his heavens, and come down!

III. There are duties which we owe to the world.

We rejoice, brethren, that you have not been backward either in forming or supporting the benevolent institutions of the age; and we likewise rejoice at the advance which has been made by the present generation, beyond the efforts of former ages, to bring the world under the dominion of Christ. Yet, when we consider the vast population of the earth, we feel that only a beginning is made, and that the great work yet remains to be accomplished.

A very important mission has been commenced under the immediate auspices of the Congregational Union, with which we invite your cordial co-operation, and in whose aid we earnestly entreat your pecuniary contributions. All the churches of our denomination should feel a deep interest in this undertaking. It is an unce-

empty field of labour, which exhibits a case of most pressing urgency : for thousands of our own emigrant countrymen are living without christian instruction. By the efforts of the Colonial Missionary Society divine ordinances will be afforded to multitudes who speak our own language in the wildernesses of America, Africa, and Australia ; to colonies which contain within themselves all the germs of future greatness. Who can estimate the importance of such a field of labour ? These infant settlements in the northern and southern hemispheres, may, in a few generations, become mighty empires ; and the character of future millions, destined to act an important part in the history of the world, will depend on the religious direction early given to the minds of their fathers.

And reflect, brethren, on the vast influence which this wide spread of the English language must have on the mass of human beings. In no very distant age our language will be almost universal. Our literature even now exercises no slight influence over the European and Asiatic continents ; while in the American world its influence is unrivalled. But the growing British dominions in the east and the south will cause it to be universally studied by men of talent ; and thus, like the Greek language in the days of our Lord, it will become the appropriate vehicle for the promulgation of divine truth. For these reasons, to which may be added the facilities afforded by the triumph of our arms, our commerce with all nations, and the respect in which the British name is everywhere held, we regard Great Britain as an instrument chosen by Providence for this work. Brethren, take that share in it for which your station in the church qualifies you, and refuse not to come forth to the help of the Lord against the mighty.

Not that the universal promulgation of Christianity is to be effected by any single denomination of Christians. We believe that the conversion of the world will be accomplished by a union of heart and soul among all that love the Lord Jesus, by the prevalence of that spirit of love which is the bond of perfectness. When this blessed consummation arrives, we shall see "times of refreshing from the presence of the Lord." It is not by propagating the opinions of a sect that the world will be converted, but by merging minor opinions, which divide Christians and give names to parties, in an ardent attachment to all important doctrines which unite the whole church together in one Head. Some delightful signs of our approach to this oneness in Christ Jesus have appeared in the Bible, the Religious Tract, and the London Missionary Societies. These noble institutions, which breathe so much of heaven in the union of all parties, will probably be among the most powerful human agencies in the regeneration of the world. Ever delight, dear brethren, to join with the kindred spirits of every party to accelerate your Redeemer's kingdom and triumph, and, like the prophets and holy men of old, meditate on the glories of the millennial age, till devotion kindle into rapture, and faith rise to confidence.

Assist this work by constant prayer ; for it is felt by all pious persons that no extensive triumphs of the gospel can be expected until the church be baptized with the spirit of grace and of supplica-

tion. Only let this spirit be sought and obtained by all our churches, and the time to favour Zion, the set time, will speedily come; and the various stations of missionary labour will flourish like fields which the Lord hath blessed.

Assist also with your property, as you have often done. Be not weary in well-doing. Remember from whom you have freely received, and give freely. Like the wise men from the East—never so truly wise as in this act—lay your gold and your luxuries at the Saviour's feet, to whom both you, and all that is yours, belong.

And, brethren, withhold not yourselves from this service. Many a field of christian labour is uncultivated for want of labourers. And are there not hearts burning with love to Christ in our churches, in all the glow of youth and health, who will feel it an honour to serve him? Is this sacrifice too much for those who were redeemed by his blood? While multitudes are always ready to dare the perils of war, or the unhealthiness of tropical climates, for the sake of wealth or what the world calls glory, shall Christianity be wanting in her heroes or her martyrs? Shall the triumphs of the cross be suspended; shall the infant churches in distant countries languish and die; shall the glory of Christ be dimmed, and the enemies of God and man exult, for want of the aid which you could render? Do you love father and mother, brothers and sisters, houses and lands, or do you love your native soil more than Christ? Hear the cry of misery from multitudes that are perishing, "Come over and help us." And can you shut your ear to the appeal? Dear brethren, we hope there are many among you who will respond to the invitation with an apostolic spirit.

Beloved in Christ Jesus, we now commend you all to God in that beautiful prayer which should be ever on our lips and in our hearts—"God be merciful to us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the nation righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

J. A. JAMES, Chairman.

RECOGNITION IN HEAVEN.

WE live in a dying world, and belong to a church, the members of which "continue not by reason of death;" and abundant illustration of this mournful fact is furnished by the recollections of most Christians who have trod a considerable portion of the journey of human life. Thoughts only are left us of the gifted and pious, who gave promise of extensive usefulness, but who, sleeping in Jesus, departed too soon for the comfort of those who survive; imagination dwells with plaintive pleasure on those who were bound to us

by precious ties, who aided in the formation of our minds, who were instruments in leading us to the Saviour, and who were, for a season, our chosen friends and beloved companions. They are no more of earth, but faith assures us that they are in heaven; removed from time, they are inhabitants of eternity;

“The dead are like the stars by day,
Withdrawn from mortal eye,
But, not extinct, they hold their way
In glory through the sky.”

Their spirits, set free from the bondage of corruption, dwell in uncreated light, and roam in unconfined liberty; and hope comforts us with the prospect of recognition and re-union in the world to come. This sentiment is natural and prevalent; and it is astonishing that any attempts have been made to throw doubt and obscurity over such a delightful thought. The best of the ancient moralists, though not favoured with the teachings of revelation, had occasional glimpses of such blessedness. A Roman orator could exclaim, “Delightful day! when I shall journey towards the divine assemblage of spirits, and depart from this crowd of polluted things;”^{*} and a poet of the same nation could sing,

“We but depart to meet our Æneas, our Tully, and our Ancus.”

But we have more sure data than they possessed, on which to build the cheerful expectation of renewed fellowship before the throne. Admitting the immortality of the human spirit, so clearly demonstrated by the gospel, it is undoubted that the soul will survive in death, and exist in the unseen state; and it is equally clear, from the testimony of inspired truth, that there is a sacred locality in which God reveals the glories of his nature, and to which his people, when absent from the body, are introduced as to their eternal abode. It is the house of our Father, the dwelling of the Saviour, and the home of his redeemed family. Between many members of that family on earth there subsisted the most hallowed and blessed friendship, founded not merely on kindred taste and oneness of intellectual pursuit, but built upon the more enduring principle of mutual love to Jesus. Such friendship is redolent of enjoyment, presents a powerful motive and means to holiness, and is, therefore, worthy of being perpetuated. Allowing the fact of recognition, there is every reason to believe that the christian friendships of earth will be renewed and consummated in heaven. But shall we know each other in the future state of being? This is a question not difficult to be solved.

At death the followers of the Lamb rise to a state of perfect consciousness, in which the mind will be capable, with the aid of memory, of calling up the scenes of its former existence, and of recognizing, we apprehend, its once sorrowful but now glorified companions. To suppose otherwise is to admit an abridgment of recollection, a failure in the mental constitution, and a defect of

^{*} O præclarum diem quum ad illud divinum animorum concilium cætumque proficiscar; quumque ex hac turba et colluvione discedam!—De Senect. 85.

knowledge incompatible with a perfect condition, and even inferior to that of the mind in its present state. While we reasonably expect that all mere natural attachments will expire in the article of dissolution, we have equal reason to conclude, that those affectionate emotions which are on earth blended with and consecrated by the love of Christ, will be perpetuated for ever. Doubtless the remembrance of companionship in labour, in suffering, and in communion with the Redeemer in this vale of tears, will become the basis of a specific regard, and enhance the felicity of glorified spirits in the better land. We have no greater joy below than to recognize each other as walking in the truth, and certainly this ingredient will not be wanting when admitted to the joy of our Lord. The cultivation of such social preferences as this companionship involves, is every way consistent with enlarged benevolence to all the redeemed church, as might readily be proved by a reference to the conduct of Christ, who, while he loved all his people upon earth, admitted some favoured ones to his more intimate fellowship and regard.

These reasonings are confirmed by the authoritative sayings of the Sacred Scriptures, which represent heaven as a numerous and perfect society, the happiness of which cannot be complete without recognition, as a congregation of holy beings among whom all the finest sympathies of the social principle are in full and harmonious operation. The minds of the bereaved and afflicted patriarch Jacob, the monarch of Israel, and the daughter of Rama, are exhibited as comforted in the hope of re-union with those who were taken from them for a season, and whom they were destined ultimately "to receive for ever." The record of truth descants on the hope of the resurrection in such language as confirms the expectation we indulge, and contains allusions to the meeting of pastors and their flocks in another world, which plainly prove that the relation sustained on earth will afford mutual joy in heaven. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" This happiness will extend itself to other connexions, as to that of husband and wife, parent and child, lover and friend. And how great will be the blessedness of such communion, contrasted with the fellowships of earth! Here the intercourse of kindred minds is broken and transient; there it will be uninterrupted and eternal. Here friendship may become a source of anxiety and grief; there only a cause of joy. Here it is imperfect, and may draw the heart from its best beloved friend; there it will be perfect, and every glow of mutual affection will render the Lord of glory increasingly precious. Here the sigh of anguish may mingle with gladsome emotions, and the tear of grief blend with the stream of heartfelt satisfaction: there the days of our mourning shall be ended. Here a friend may be lost by treachery, misapprehension, or death; there no friendship can be broken. "Here have we no continuing city; we seek one to come."—"Arise, let us go hence."

REMINISCENCES OF AMERICA.

No. IV.—LIBERALITY AND DEVOTEDNESS.

FROM Washington I proceeded to Boston, Massachusetts, and was not a little surprised at what appeared to me the extreme of liberality there displayed by members of different communions to each other. I saw nothing which, being explained, appeared to me improper, but it was a liberality of sentiment which I was not prepared to expect, and would be considered by many, I fear, latitudinarian. These remarks refer to the union of Unitarian and evangelical Christians in such enterprises of benevolence and usefulness as they can prosecute together without any compromise of principle; that is, such schemes as have for their immediate end the diffusion of happiness, whether by diminishing the ills or increasing the comforts of life, by providing against the consequences of vice, or by raising the standard of morality amongst the people. The reader will perhaps be startled when I mention that on the morning of the first Sabbath which I spent in New England I had to intimate from the pulpit of an evangelical Congregational clergyman, highly esteemed both in Britain and America, that an address on the subject of temperance would be delivered in the same place in the evening by another minister in the parish, that minister being a Unitarian. It was my privilege in the evening to occupy the pulpit with this clergyman, and to conduct the devotional exercises; and at a missionary meeting held in the lecture room at a later hour in the evening this gentleman shared the pulpit with me, and dismissed the mixed congregation with the apostolic benediction.

I know the impression likely to be made by such a statement in Britain, but consider it necessary to a correct idea of the state of things in New England. I have there listened to a professor in an evangelical seminary preaching a public sermon from the pulpit of a Unitarian minister, and have myself opened, by prayer from the pulpit, meetings held in a place of worship belonging to a Unitarian congregation. And I believe that I not only did what was right, but what many, if not most, of my brethren in Britain would, in similar circumstances, have considered it either their privilege or their duty to have done.* Such intercourse arises out of the state of things there, and no countenance is understood to be thereby given by either party to the sentiments of the other, from which he is known conscientiously to differ.

That many of the Unitarians of America are men who think for themselves, and have examined well the subject on which, in our opinion, they are fundamentally erroneous, there can be no doubt. That many, both clergymen and laymen, are still candid enquirers, the numbers who annually leave that body to connect themselves with evangelical churches, will by the orthodox party be considered sufficient evidence.

I have heard a great deal in England about the spread of Unitarianism.

* The Editor does not hold himself responsible for every opinion expressed by his esteemed correspondent, and in the present instance he questions whether the faith of his amiable friend is founded on evidence.

rianism in America. So far as my observation went, Unitarianism is confined principally to Massachusetts, and even there it is on the decrease. The death blow has, I believe, already been given. In some quarters it appears merging into Arianism, and in others to be melting away before the repeated revivals with which many of the churches in America holding evangelical sentiments have been visited. In Boston, the stronghold of Unitarianism, there was a time when an evangelical clergyman was ashamed to hold up his head, and an Episcopal congregation, it is said, went so far as to expunge or alter every sentiment in the book of Common Prayer in which the divinity of the Son and Spirit were recognized. Now a decided majority of the churches and inhabitants are orthodox or evangelical in sentiments. The Unitarian clergymen generally are exemplary in their conduct, and in attention to pastoral duties certainly superior to the majority of the clergymen of the high church parties in the religious establishments of Britain, and not behind them in the importance of the subjects which they bring before the attention of their congregations in their pulpit ministrations; all this is combined with much appearance of piety. Frequently, both amongst the clergy and the laity of that denomination, does one meet with lovely specimens of human nature, adorned with every thing attractive, intelligent, amiable, and slightly sentimental in religion, differing in but one particular from those whom we consider Christians, but that difference is on a doctrine which, in our opinion, lies at the very foundation of Christian faith. Such men as he of whom we read that Jesus beholding him loved him, and said unto him, "one thing thou lackest"—individuals whose whole conduct points to the question—Is he not a Christian?

Much greater danger to New England is to be apprehended, in my opinion, from the spread of an error more subtle than Unitarianism, and, I fear, equally dangerous. I refer to the doctrine of universal restoration, a doctrine by no means confined to the Transatlantic states, and according to which it is supposed, that after very lengthened suffering of unknown duration, the fallen and the ruined, will be permitted to exchange the torments of hell for the blessedness of heaven. This sentiment has been entertained, I know, by pious and enlightened Christians in Germany and elsewhere, in whom its pernicious influence has been neutralized by the influence of religion and by more correct views of other portions of divine truth, but I fear that it is not so to any extent in America. It has been embraced by many of the Unitarians, and also by others who find it a much more comfortable creed in which to live, and sin, and die, than that which, while it declares that God is merciful, declares also that God will by no means clear the guilty, leaving the conscience-stung transgressor to solve the problem how he can be a just God and yet the justifier of the sinner, should the sinner reject the salvation offered through Christ.

As far as I could perceive, it was not the virtuous, the learned, or the intelligent, amongst whom these sentiments were making progress, but amongst those who, in order to pacify conscience or silence friends, found it necessary to make a profession of some religion. They appeared to me to have embraced these sentiments without examina-

tion, and found them too comfortable to be any way desirous of enquiring further into their evidences, lest they should find them false. These sentiments are, I fear, upon the increase, and it will be found difficult to rouse to thought and investigation those by whom they are held. One meets more frequently with the open avowal of such sentiments in America than in Britain, but I believe this may be traced simply to the circumstance that no one holding any particular opinion is ashamed to own it. My tour was confined almost exclusively to the eastern and middle states; but at inns and in public conveyances I met, free from that restraint which the want of an introduction imposes in England, with men from all parts of the United States. And though I heard more individuals avowing religious sentiments which I consider heterodox and dangerous than in travelling in Britain, I do not think that I heard one tithe of the profanity. I have heard religious discussions and religion discussed by men of all parties and all classes, and have come to the conclusions that religion receives much more attention from all classes in the Eastern and Middle States of America than either in Scotland or England; that so far from religion being derided in America, it is admitted by all to be a very good thing; and most express a desire and hope that at some time or another they may be brought under its influence; that all wish to become members of some one community or another, and that very few presume to join a church with an evangelical creed until they are convinced that they are converted men; and that without satisfactory evidence of this they would not be admitted into such a communion; that more is expected, and confidently expected by all, of a man after than before he makes a profession of religion by joining a christian community; that of two individuals equally qualified for office, be it in the army, the magistracy, or in a mercantile establishment, if one be a professor of religion, the other not, the former would be the more likely to secure the suffrage, not only of the pious, but of all. That Christians in America more generally act consistently with their profession in seeking with earnestness the salvation or sanctification of their own souls, the salvation of their friends, and the salvation of the world. Much is to be traced to national character, which is changed by conversion only in so far as a new direction is given to it by the Holy Spirit; but whatever the cause, it is gratifying to see a people or a community laying out themselves, their families, and their substance, for the service of God, making the promotion of his glory and the advancement of his cause the principal, if not the only object aimed at in all their arrangements.

The deep interest taken in the spiritual welfare of their friends is manifested by the frequency of the question, Is he a professor of religion? *i. e.* a member of a christian church; and by the sorrow expressed when children of pious parents have arrived at manhood, and do not appear desirous of joining the people of the Lord. In the plan, also, of colonising churches, which was first commenced in Boston, but has lately been adopted in other large cities, they are greatly interested. According to this plan, a few of the leading members of a strong and healthy church, propose to their brethren that they

should go and form the nucleus of a new church in some destitute district, provided the church approve of the step. This done, they are guided, not by self-interest or convenience, but by the wants of the town, in making choice of a place in which to erect a sanctuary; and hitherto, in almost every instance, they have been permitted to see their disinterestedness rewarded by the good which has resulted from their resolution. And the deep interest they take in the salvation of the world, is manifested in the disinterestedness with which popular and influential pastors leave beloved flocks, in order to take charge of some scattered sheep in the desert, or to engage in other self-denying work; and the readiness with which churches give up pastors whom they love, and in whom they glory, when the Lord's service requires their labours elsewhere; and in the number of cases to be met with of individuals engaging in trade, or continuing in trade, simply that they may raise money for the cause of God. If these be not more numerous in America than in England, the numbers must certainly be proportionally greater. To illustrate what I mean:—There was a merchant, with whose friendship I was favoured, who gave me the following particulars of his history. He commenced business, many years ago, with the resolution to give a certain proportion of his income, annually, to the advancement of the cause of God. Upon his first taking stock, he found that his substance had increased, and perceived that if he went on increasing at the same ratio, he would soon become a wealthy Christian. Of this he had no desire, and therefore resolved, ever after, to employ one-fourth of his income in the work of the Lord. When the time for taking stock again arrived, he found that he was still amassing, and again enlarged the proportion of his income to be spent in the Lord's service; still his property increased, and his stock in trade being sufficient to occupy without oppressing him, he consulted with the partner of his joys respecting the course to be pursued by them in the discharge of the duties of their stewardship. They calculated what ought to be their annual household expenses in bringing up their family comfortably, but in such a way that their children might find it no sacrifice, when they left the paternal roof, to accommodate themselves to whatever circumstances they might be placed in by him who fixes the bounds of our habitations, and resolved that the whole of their income, with this deduction, should be spent in the Lord's service. Thus have they lived for many years, and God still vouchsafes to intrust them with the disposal of wealth to a very considerable annual amount.

On another occasion I was crossing the Green Mountains, and wishing to enjoy the scenery through which we were travelling, took my seat beside the driver, where I was soon joined by a young man, apparently a tradesman, with whom I soon got engaged in conversation. Having assented to some sentiment I had expressed regarding the duty of Christians living only to Christ, I asked him why, with such sentiments, he did not aspire to missionary labour? He informed me that he desired to take part in such a work, but, by reading and study after working hours, he had so injured his eyes and so impaired his health, as to unfit himself, in the opinion of medical men, for that department of the Lord's service, and had therefore

endeavoured to glorify God in that calling in which he had been placed by God. He had accordingly borrowed a sum of money and commenced business, married, agreed with his wife that they would never be possessed of more money than the sum he had borrowed, which was enough to carry on his business, and that they would live economically, if possible keeping their expenditure within the sum which they then annually expended; that he had made arrangements for paying off the debt and interest in twelve years, and purposed, whatever might be the amount of his income, to spend the whole in the service of the Lord, after deducting his annual domestic expenditure, and, during these twelve years the instalment necessary to liquidate his debt.

Many such cases could I relate, but these will suffice to illustrate what I mean. The effect of Christianity will be found, in general, much modified by the national character. In one nation we find one virtue more fully developed than others. Amongst Germans who have been brought under the influence of the gospel, we meet with a deep toned piety, characterized by devotion of heart and affections; amongst the Americans, brought under the same influence, we meet with an active zeal, characterized by devotion of time and substance. Amongst the English, placed in similar circumstances, we meet with a people exhibiting a religious feeling formed from a combination of these; but it either happens that neither of them has been fully developed, or the one has, to a certain extent, neutralized the other. I covet earnestly the ardent love of the Germans, but consider that the ardent zeal of the Americans is the best gift, and is the more healthy development of an enlightened and sanctified spirit. O for that happy hour, when the emancipated soul shall be permitted to commence a never-ending intercourse with the spirits of the just made perfect, for it seems as if the full development on earth of the christian graces in the same individual is incompatible with our fallen state.

ON THE EXTENSION OF THE GOSPEL BY THE MEANS OF LAY AGENCY.

OUR readers have doubtless observed in our last number, p. 388, that prizes are announced by the Committee of the Congregational Union for the two best Essays that may be written by the time specified on this most interesting but much neglected theme. The gentleman who has engaged to give the prize of one hundred guineas addressed the following letter to his excellent pastor, more than two years ago, upon the subject, and as he discusses several points of great practical value, we insert the letter, in the hope that it may assist some of our gifted brethren in thinking upon the subject. Those who may undertake to write on this question will do well to observe, both from the official announcement and the following letter, that the Essay is not merely to inform and arouse the conscience respecting an obvious duty, as in the case of "Mammon," nor to en-

force plans of exertion already formed, as in the case of "Britannia," but to suggest the best practical measures to effect an acknowledged good, without those indiscretions and weaknesses which have too frequently neutralized it.

"My dear Sir—You will recollect the conversation we had a day or two before you left home, on village preaching by laymen. As your visit was necessarily so short, I had not the opportunity of saying all I could have wished, but as I have for a long time considered the subject to be one of great importance, and as you said you intended having some conversation with your friends on this subject while in London, I will endeavour to communicate to you a few ideas which have occurred to me relative to it.

"It is, I believe, generally allowed that the plans of the Wesleyan body for lay and village preaching are successful, at least so far that the good resulting immeasurably preponderates over the evil. On the other hand, I suppose it is a fact, that when the same means of doing good have been attempted by dissenters of other denominations, they have frequently failed—the evil which has arisen having been thought more than to counterbalance the benefit derived. These efforts have been, therefore, in many instances, discontinued, and the impression produced has been so discouraging as to prevent a general systematic adoption of this method of extending the Redeemer's kingdom.

"It being granted that lay preaching is sanctioned by Scripture, and believing, as we do, that the constitution of our churches is most in accordance with the scriptural rule, it will not be allowed that there is any thing in our mode of church government which is necessarily incompatible with the successful prosecution of this object, or that the Methodist system possesses peculiar advantages, the efficiency of which cannot be introduced into our institutions.

"From what I have heard you say, and from other sources, I suppose the principal cause of our failure has arisen from the instruments which have been employed: for it has frequently happened that the persons appointed to this service have been lifted up with their own importance, and in consequence of being set apart to instruct the *most* ignorant, have thought themselves capable of teaching in places where they ought still to have been learners; and have considered themselves wiser than those at whose feet they should have thought it their duty and privilege to have sat as humble hearers. When these persons have been rebuked for their presumption, they have in too many instances raised discords and divisions in the churches with which they were connected. Thus they have brought sin and disgrace on themselves, and undeserved odium on the village operations which gave occasion to the development of such evil passions, that produced such deplorable results. Where humble and devoted men have been employed, may not one cause of their failure to effect much good have arisen from the manner in which their ministrations have been conducted? Have not their aims been too high or too low? Have not some attempted "extempore" preaching who had no talents for it? and consequently their hearers have been neither impressed nor edified; while others, perhaps

conscious of their inability to deliver a continuous discourse, have contented themselves with reading a printed sermon, than which nothing is more uninteresting to the generality of hearers. The influence by which the local preachers among the Wesleyans are kept from running into these irregularities; feel their own subordination, and are prevented from going beyond their proper sphere, arises, I believe, principally from the appointing ministers being independent of the subjects of their choice, and of their congregations generally. They have the power of setting up one and putting down another on the first appearance of any thing amiss, and the persons so displaced immediately sink to their former or proper level. This authority constantly operates as a check, which renders the exercise of it but seldom necessary.

"Constituted as our churches are, it would not be possible, even if it were desirable, for ministers to be invested with such powers. But should not the churches of our own and of kindred denominations exercise a more effective controul in the appointment and direction of these village evangelists? Has not too much of this been left to the minister? Should so much responsibility be thrown on him? Unsupported (contrary to what occurs with regard to Methodist ministers) by any higher authorities, has he not, on various occasions, found it exceedingly difficult to enforce a due observance of the prescribed regulations?

"At the risk of being thought presumptuous, my limits of information and observation being so circumscribed, I will venture to suggest a few hints of a plan of procedure which it appears to me might prove some remedy for these evils.

"Should it not be a general rule that the persons to be sent forth into the villages be regularly chosen by the church at a meeting held for that special purpose? and would it not be advisable that the mode of election should be by ballot, or rather by a modification of that system, each member delivering to the presiding minister a ticket, with the names written on it of the persons whom he thought most fit to perform the duties of the office? The appointment of course to fall on those who had the greatest number of votes. These lists should be inspected by no one but the minister, and be destroyed before the meeting terminated, so that all the advantages of secret voting might be secured. The odium of the rejection, or rather omission, of any person, could not then be cast on the minister or any one or more individuals, but if such a feeling were excited, it would fall on the whole church generally.

"It would require that the members of the churches should be previously well instructed in their duties in this respect, and the proper qualifications necessary to be found in these village evangelists should be plainly and faithfully laid down; and I cannot but think that there is sufficient piety and discrimination in the members of our churches, by the aids of the blessed Spirit, to prevent rash, incompetent, and forward men from being often chosen: and many humble, devoted, and well qualified persons, but of retiring habits, who would not think of offering themselves to the work, would be selected, and having such a call, they would no doubt think it their

duty to obey it. The concurrence of the minister would of course be required to ratify the appointment.

"The election should take place every year, that no one might suppose that because he is once chosen an agent, he should always remain so. This being done regularly, at the end of each succeeding year the names of those persons would be silently omitted, who by observation or report had been considered to have neglected or performed the duties of their office amiss, or who had been found to have been stepping out of their sphere, or advancing erroneous opinions. The unpleasant duty resting on no one personally, would, I firmly believe, be executed more impartially by this than by any other method. There are weighty objections, I know, to secret voting, but as Christians are still imperfect beings, prone to err, and do not always act above the fear of man, and with a single eye to the glory of God, and the advancement of his cause on the earth, should not their path of duty be made as easy and smooth as possible?

"I have alluded to another probable cause of the disappointment in the amount of good expected to result from these village ministrations, that of the agents in this work attempting more than they have talents for effecting or being satisfied with performing less. The plan which you recommended to some of those who go to **** appears to me admirably calculated, by the blessing of God, to make those by whom it is adopted more acceptable and efficient, that of interspersing the reading of a sermon with short extemporaneous observations. But would it not be desirable to lay down some fixed rule, and make it imperative, with rare, if any exceptions, on all who engage in the work, that a sermon should always be read, and leave it to the individual to make his comments as short or as long (within reasonable limits) as he pleased? Thus the actual delivery of a good sermon would always be insured, and the attention and interest of the auditory kept up by the reader's own remarks, explanations, and appeals to the understandings and consciences of those around him. It would not, I should think, be difficult in most churches to find men capable of conducting a service of this sort. Any person who possessed a gift in prayer and can read with propriety would be fully equal to it; as occasional remarks would be sufficient to keep up the attention of the rustic assembly.

"With regard to the injury likely to accrue to the agents themselves from their being taken away from their families and the regular ordinances of God's house, might it not in a great degree be avoided by making it a rule that no one should have more than half his Sabbaths thus encroached upon, and then only by one service? It would be necessary in this case that double the number of persons should be chosen as there are stations to be occupied, but if the service were conducted as proposed above, I should not think much difficulty would arise in finding a sufficient number of proper instruments.

"You, I know, are fully alive to the importance of this subject, and ready to receive suggestions, however insignificant, from any quarter. Were it not so, I should not have thought of troubling you with these observations, but I do not think that our denomi-

nation, generally speaking, feel this impression so strongly as they ought, and are not sufficiently aware what a useful auxiliary well-conducted efforts of this kind would be to the stated ministry. If in your intercourse with your friends in private you can draw their attention to it, it would perhaps lead to some useful result, or if the Congregational Union should think fit to take it up as a body, by appointing a committee of inquiry to collect information as to the various plans which have been, or still are, in operation, and to investigate into the causes of success or failure which have attended them; the consequences of their labours, I cannot but think, would be the proposal of some general and systematic plan, which would recommend itself by its adaptation to the circumstances and constitution of our societies. Coming from so influential a body, it would procure for it a fair trial by our churches generally; and if it should succeed, what a blessing it would be to our rural population, who, being less exposed to temptation than the inhabitants of large towns, ought to be the most moral part of the community, and would be so, could the benighted parishes of our country be pervaded by the purifying and renovating influences of the blessed gospel.

"I have trespassed so long on your time and patience, that I will add no more than to express a hope that you will fully enjoy those interesting meetings which you have in prospect, and that the united supplications and deliberations of so many excellent of the earth, as will be then assembled, will be blessed to the advancement of that great cause which has brought them together.

"I remain, my dear Sir,

"Respectfully and sincerely yours.

ON THE CHARACTER, ORIGIN, AND DESIGN OF THE FOUR GOSPELS.

(Continued from page 349.)

THE suitability of the evangelist John for his office, is strongly evinced by the peculiarities of his gospel; which, having been published considerably later than the three others, consists of materials either absolutely new, or, at least, accompanied with new illustrations and details. For such a purpose none could have been more fit than the chosen friend and confidential disciple of Jesus, who was with him from the beginning, often perhaps when the other apostles were absent, and was in consequence apprised of facts and motives with which they were at the time unacquainted. Besides the special instruction and inspiration which he shared with them, he may almost be said to have received explicit directions from his divine master to complete the history of his life. For such, as previously hinted, is, probably, the import of the following declarations. "These things I have said to you [while yet] remaining with you, but the advocate, [even] the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all things which I have said to you . . . When the advocate shall come,

whom I will send you from the Father, [even] the Spirit of truth who proceedeth from the Father, he will testify of me, and ye also will testify, because ye have been with me from the beginning. . . . I have still many things to say to you, but ye are not yet able to bear [them.] When, however, he, the Spirit of truth, shall come, he will guide you into the whole truth; for he will not speak from himself, but will speak what he shall hear, and will announce to you things to come."—These qualifications are so striking that, when taken in conjunction with the copious and exact reports of several of Christ's discourses peculiar to this gospel, and probably committed to writing soon after their delivery, it seems highly credible that the task was from the first assigned to him by the Lord himself; and, hence, the preceding evangelists, as if by common consent, omitted in their memoirs those particulars which they were assured would, in due time, be more fully and accurately related by John, xiv. 25, 26; xv. 26, 27 end; xvi. 12, 13.

The lamentable degeneracy of the priests and other religious teachers of the Jews, their obstinate impenitence and unbelief, the impossibility of their becoming evangelical ministers, and the consequent necessity of appointing other agents for that office, are as strongly depicted in this gospel as in that of Matthew; and in a manner which furnishes a similar indication that its author was one of the original ambassadors and legislators of Christianity, in other words, an apostle. The principal scope of his narrative is intimated by the brief but significant statement concerning Christ at its very beginning,—“He came to his own land, but his own people did not receive him.”—He then proceeds to relate, what his predecessors had in a great measure omitted, namely, that, in four successive official visits of Jesus to Jerusalem, he encountered the determined opposition, not merely of the people, but more especially of their rulers, both civil and ecclesiastical, whom he often emphatically terms—“*the Jews*,”—that, notwithstanding the decisive testimony of John the Baptist in his favour, he was on the first occasion rejected, on the second threatened with death, on the third nearly stoned, and on the fourth crucified. Throughout the whole scene the Jewish rulers, including the Pharisees and the priesthood, took the lead; and, after killing the prince of life, continued with unabated malignity to persecute his followers and his cause. John i. 10, 11; ii. 13, 18, 19; iii. 11, 31, 32; iv. 1—3, 43, 44; v. 1, 14—18; vii. 1—10, 19, 25, 32, 48; viii. 37, 40, 59 end; x. 31, 39, 40; xi. 49—57 end; xii. 1, 12, 19; xv. 20—25; xviii. 1—3, 12—14; xix. 12—18, &c.

The prerogatives and endowments of the apostles are chiefly represented in the long and momentous discourses of Christ at the last supper, which are for the most part exclusively recorded in this gospel, and constitute nearly a fifth of its contents. For, although many of the facts and principles involved in these discourses are available to ordinary Christians, their primary application seems to have been almost confined to the apostles, by whom the instructions, warnings, promises, and encouragements with which they abound, were at that trying moment greatly needed. A report so well adapted to demonstrate their peculiar qualifications

and authority may justly be regarded as characteristic of an apostolical evangelist. Thus, besides several passages previously quoted, Christ reminded them,—“Ye have not chosen me, but I have chosen you, and appointed you to go forth, and bear fruit, and that your fruit should remain.”—He at the same time remarked,—“I no longer call you servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard from my Father I have made known to you He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me,”—and promised,—“Whatsoever ye shall ask of the Father in my name he will give you.”—In his last prayer he declares,—“They are not of the world, even as I am not of the world;”—and adds,—“Neither pray I for these only, but for those, also, who believe on me through their word, that they all may be one.”—In like manner, on his first appearance to them after his resurrection, he re-ordained them in the following solemn and emphatic words.—“As the Father hath sent me, I also send you Whosoever sins ye discharge are discharged to them. Whosoever [sins] ye retain are retained;”—words which, like many others in the same connexion, are applicable to the apostles only. John xiii. 20; xiv. 12—17; xv. 7, 8, 15, 16; xvi. 23—27; xvii. 8, 14, 16, 20—22; xx. 21—23.

That the knowledge and power, thus liberally bestowed on John and his associates, was not superfluous will appear evident, on referring to the disadvantages of their former station in life, and to their original incompetency for the office to which they were afterwards appointed. Of the nature and requirements of that office they seem at first not to have been fully aware. Hence the occasion for some of the special admonitions addressed to them in the sermon on the mountain, and in other discourses of Christ; nor was it until after a second vocation, enforced by a miraculous draught of fishes, that the sons of Zebediah, with Peter, and Andrew, were induced finally to relinquish their worldly occupation, and to devote themselves unreservedly to his tuition and service. According to the evangelical account of this transaction, the four disciples had been in partnership, as fishermen on the lake of Gennesareth, were the owners of at least two sailing vessels, employed hired boatmen, and occupied in common a house at Capernaum, which could not have been a very small one; since, on an occasion formerly noticed, Jesus preached the gospel there to a numerous and distinguished company, including scribes, Pharisees, and doctors of the law, who had assembled from all quarters to hear him, and witnessed one of his most splendid miracles. Although, therefore, it may readily be granted that, like Peter and John, the apostles generally were men of humble condition, and defective education, they were not, as is sometimes injudiciously asserted, persons of the lowest and most indigent class; but, on the contrary, were engaged in a respectable and profitable business, and possessed some property, as well as prospects, which they cheerfully sacrificed to the cause of Christ. They were thus entitled to make the inquiry, which would otherwise have been absurd, what recompense they should obtain

for having left all and followed him; and, in replying to this question, he accordingly alludes to those who had abandoned *houses and lands*, as well as friends and relatives, for his sake, and promises them all a full compensation, both in this world, and in the next. Still it is evident that men, called under such circumstances to be apostles, needed all the instruction and authority which they are here stated to have received, to qualify them for their high and arduous duties; and it is quite natural that a reference to these endowments should be most conspicuous in the writings of apostolical evangelists, such as Matthew, and John. It was thus, as Paul afterwards remarked of himself, and his colleagues, although his own education had been of a superior description, that their qualification as ministers of the new covenant was derived from God; who, since ordinary wisdom and power, whether among Jews or Gentiles, had failed to produce a salutary effect, made choice of unlearned, feeble, and plebeian agents, as the original teachers of the gospel, that the full extent of human depravity might be clearly perceived, and that the process of salvation might manifestly appear to be supernatural and divine. Matt. iv. 18—22; viii. 14—16; xi. 25, 26; xvi. 6—12; xix. 27—30 end; Mark i. 16—20, 29—33; ii. 1—4; iii. 19, 20; vii. 17; ix. 33; x. 28—31; Luke iv. 38—40; v. 1—11, 17—19; x. 21—24; xviii. 28—30; 1 Corinth. i. 17—31 end; 2 Corinth. iii. 5, 6; iv. 6, 7; xii. 7—10.

A familiar acquaintance with the lake of Gennesareth, the surrounding region, and the occupation of fishing, might naturally have been expected from a Galilean fisherman, and a general acquaintance with Palestine and its capital from a native who had travelled much in that country; nor are these features wanting in the gospel ascribed to John. He evidently speaks from personal knowledge of the places which he has occasion to name. He describes Bethabara as situated beyond the Jordan, Bethany as a village about fifteen furlongs from Jerusalem, Bethsaida and Cana as towns of Galilee, to distinguish them from towns of the same name in other provinces, and Enon near Salim as a spot abounding in water, and therefore well adapted for a national baptism. At Jerusalem, he notices the treasury of the temple, and Solomon's portico, the pool of Bethesda with its five galleries, near the sheep-gate, and the pool of Siloam, of which he explains the name;—Golgotha, with its adjacent garden, the scene of the crucifixion,—and Gethsemane, which, without naming it, he mentions as another garden beyond the Kidron, much frequented by Christ and his disciples. When, owing to the hostility of the Pharisees, Jesus wished to make a rapid retreat from Judea to Galilee, the evangelist observes it was necessary for him to pass through Samaria, that being the shortest, although not the only route; and, in speaking of his visit by the way to Sychar, he accurately describes it as a Samaritan city, near the field which Jacob gave to his son Joseph, and which contained the well attributed to that patriarch. By this evangelist alone the lake of Gennesareth is called the lake of Tiberias, the latter appellation being probably better known at the time when he wrote, especially to Gentiles, than the former one; and all the facts attending the supply of food to

the five thousand, and the second miraculous draught of fishes, the last of which is peculiar to this gospel, are reported in that graphic and circumstantial manner which implies the writer to have been, not merely conversant with the subjects, but, also, personally concerned in the events. John, i. 28, 44; ii. 1, 11; iii. 23; iv. 1-6, 46; vi. 1-26, &c.; viii. 20; ix. 7, 11; x. 23, 39, 40; xi. 1, 18; xii. 1, 21; xxi. 1-14, &c.

The same conclusion results from the intimate acquaintance and sympathy evinced by the evangelist with the thoughts and feelings of Christ and his apostles, on various interesting and often private occasions, in a manner which perfectly agrees with this, but admits of no other explanation. Some of these, such as the conversion of the five earliest disciples, and the marriage-feast at Cana to which they were invited, have already been noticed. On witnessing, shortly afterwards, the first expulsion by Jesus of traders from the temple, they are said to have remembered the corresponding passage in Scripture,—“The zeal of thy house consumeth me;”—and, at a later period, that, in allusion to his body as the peculiar residence of the Holy Spirit, he at the same time told the Jews,—“Destroy this temple, and within three days I will raise it up.”—The author remarks that, during this first visit to Jerusalem, the Lord did not place confidence in those who were induced by his miracles to believe on him,—“because he knew all men, and needed not that any one should testify of man, for he knew what was in man.”—His conversation with the Samaritan woman near Sychar is related in the style of an eye-witness; and it is, indeed, highly probable that, on this and similar occasions, when the other apostles were absent, the beloved disciple continued with his master, and observed the occurrences which he has narrated. When Jesus asked Philip how the five thousand could be fed, the evangelist explains,—“This he said to try him, for he himself knew what he was about to do;”—adding that he, likewise, knew the disposition of the multitude to make him a king by force, perceived the repugnance of some of his followers to his calling himself the bread which came down from heaven, and recognized from the first those who disbelieved, and him who would betray him. For some time after this he states that Christ determined to avoid Judea, because the Jews were bent on his destruction. When, at length, during his second visit to Jerusalem, he was about to confer sight on the man born blind, the singular question of the disciples is mentioned, whether this blindness was occasioned by the sins of the man himself, or of his parents, implying that, like many of their countrymen at that period, they had imbibed the doctrine of the transmigration of souls. The private conversation between them and their lord respecting the illness of Lazarus is minutely detailed, including the desponding but devoted exclamation of Thomas,—“Let us also go, and die with him.”—The affection of Jesus for the family at Bethany, his sympathy with the grief excited by the death of Lazarus, although conscious that he would immediately be revived, and the desperate malignity of the chief-priests who, instead of being converted by the

miracle, took counsel to destroy the life thus restored, as well as that of the Saviour himself, are all carefully noted.

The commencement of Christ's mental sufferings, towards the end of his public ministry, when he offered a prayer to the Father which was answered by a voice from heaven, is described by this evangelist alone. His account of the last supper, beginning with the intimation that Jesus foresaw all that was about to befall him, is, as before observed, remarkably full and circumstantial. When he first announced to the apostles that one of them would betray him, it is significantly stated,—“The disciples looked on each other, doubting of whom he spake.”—Then follows an account of the inquiry addressed by the evangelist to his master, which of them it was, and of the various misinterpretations of the words used by Jesus in dismissing Judas Iscariot from the table. His replies to certain dubious remarks of Thomas, Philip, and Judas Lebbeus, are minutely recorded, as likewise the anxiety of the apostles to understand his enigmatical prediction, at the end of the discourse, concerning his approaching death and resurrection, and their satisfaction on receiving from him a spontaneous explanation. The exact relation of several events in the garden of Gethsemane, and in the subsequent scenes, is not less characteristic. In describing the assault of Peter on Malchus, the two names are mentioned by John alone, also his own entrance into the high-priest's palace, and several of Peter's denials of Christ. He alone records the generous care of the Saviour in providing for the safety of his disciples, while on the point of abandoning him, before surrendering himself into the hands of his enemies, and his dignified rebuke of the officer whom the Sanhedrim basely permitted to strike him in open court. Some of the circumstances of the crucifixion, whereof the evangelist was a mournful witness, such as the commission by Christ of his mother to his protection, his consciousness that all things were now fulfilled, his dying words, and the fact, so exactly verifying the prophecies of Scripture, that, whilst after his death his side was pierced, none of his bones was broken, are in like manner related by him alone. As the report of Mary of Magdala concerning the disappearance of the body of Jesus on the morning of his resurrection was confined to Peter and John, none could have been more fit than the latter to describe the visit paid by the two friends to the tomb. The three first interviews of Christ with his apostles, after rising from the dead, are recorded by the same sacred writer with his usual accuracy, and the two last are peculiar to his gospel; which concludes with the appropriate remark that it would have been easy for him to have given many more details concerning his divine master, but that enough had now been communicated to fulfil the great object which he had in view, namely, to promote the faith and salvation of his readers. John ii. 3—5, 11, 17—25 end; iv. 7, 8, 27; vi. 5, 6, 14, 15, 60—66; vii. 1; ix. 1, 2; xi. 1—16, 33—38, 45—53; xii. 10, 11, 27—30; xiii. 1—3, 21—30; xiv. 4—11, 21—24; xvi. 16—30; xviii. 4—27; xix. 25—37; xx. 1—10, 19—31 end; xxi. 1, 7, 12, 14, 17—25 end.

It has long been observed that the style of the sacred historians in general, and of the evangelists in particular, is distinguished for its purely narrative character, and its freedom from that warmth and colouring which in other cases are so often produced by the feelings and predilections of the writer. Under the guidance of the Holy Spirit, the writers of the gospel history seem to have determined to inform their readers of the principal incidents in the life of Christ with as little comment as possible; as if conscious that any deviation from this rule would, for the most part, have been unseasonable and inexpedient. The slight exceptions to this practice which may here and there be discovered are chiefly found in the gospel of John; and, while their occurrence is easily explained by a reference to their origin and date, afford an additional proof that he was its author. For, if an occasional expression of feeling was ever allowable in a biographer, it was assuredly when so beloved and faithful a disciple of Jesus had to record the treachery or timidity of those who acknowledged his mission, and ought to have been his devoted adherents. Thus, in describing the conclusion of his ministry at Jerusalem, he animadverts with becoming severity on the obduracy and unbelief of the Jewish nation, remarking that,—“although he had performed such great miracles before them, they did not believe on him, [thereby] fulfilling the word spoken by the prophet Isaiah, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?”—but adds,—“Nevertheless, even among the rulers many believed on him, but because of the Pharisees did not acknowledge [him,] lest they should be excommunicated; for, [as Christ himself had formerly told them,] they loved the honour of men more than that of God.”—The freedom and ability with which various other passages of the Old Testament are for the first time applied to the gospel dispensation, are in this evangelist, as in Matthew, characteristic of an apostle who, having been raised to that dignity from a humble and illiterate station, was naturally disposed on suitable occasions to show that by divine endowment he was fully qualified for his office. Thus, for example, he employs the present passage to confirm the important doctrine, so strongly asserted in the beginning of his gospel, respecting the deity of Christ, as well as his occasional appearance to saints and prophets long before his incarnation. For, after the solemn words wherein the judicial blindness of the people of Israel is denounced by the divine being who appeared in a majestic vision to Isaiah, and is repeatedly termed Jehovah, the lord of hosts, he subjoins the appropriate remark,—“These things said Isaiah, when he saw his glory, and spake concerning him.”*—Matt. xxi. 1—5; John ii. 17—22; v. 44; xii. 14—16, 37—43; xix. 23, 24, 31—37; xx. 8, 9.

Lastly, in relating the treachery of Judas Iscariot, he is unable to confine himself within measured terms, but, as the traitor had long before been called a devil by his master, plainly represents him as an agent of Satan. He alone names him as the unworthy disciple who

* Among the authorities which favour this interpretation, may be cited the learned writer of the Notes on the sixth chapter of Isaiah, inserted in the number of the Congregational Magazine for November, 1837, p. 685.

set the example, inconsiderately followed by some of the others, of blaming Mary, the sister of Lazarus, for wasting, as he deemed it, on the person of Christ the costly perfume which, he hypocritically suggested, might, if sold, have produced a large sum for distribution to the poor; the evangelist indignantly remarking,—“This he said, not because he cared for the poor, but because he was a thief, and, having charge of the [common] purse, purloined what was put [therein.]”—This strong but merited censure exactly accords with that warmth of feeling which some time previously had prompted the evangelist to rebuke an irregular disciple who, without following with the rest, performed miracles by the name of Christ; as likewise, in conjunction with his brother James, to call down fire from heaven on a Samaritan village which refused to the Saviour the rites of hospitality, and soon afterwards to petition for the two highest seats in his kingdom. This ardent zeal in their master's cause, which at an early period of their ministry was sometimes carried to excess, but was afterwards restrained within the limits of Christian benevolence, procured for them, it is probable, at the time of their election, the joint appellation of Boanerges, or sons of thunder; and, together with Peter, who evinced a similar character, and obtained the title of the Rock of the church, rendered them the most active and influential of all the apostles. Hence, on certain occasions of peculiar interest and importance, such as the revival of the daughter of Jairus, the transfiguration of Christ on Mount Hermon, and his agony in the garden of Gethsemane, these alone were allowed to be present; and, with the exception of James, whose place among the three was supplied after his martyrdom by the son of Alpheus of the same name, were several years later esteemed the pillars, or principal supports of the mother church at Jerusalem.

From the whole of this investigation it may, therefore, be regarded as proved by internal evidence, as well as by external testimony, that the apostle John was the author of the gospel which bears his name; and that, both by original character, and superadded endowments, he was admirably qualified for the office of an evangelist. Matt. xvii. 1—9; xx. 20—24; xxvi. 6—9, 36, 37; Mark, iii. 13—19; v. 22—24, 35—37; ix. 2—9, 38—41; x. 35—41; xiv. 3—5, 32, 33; Luke, viii. 41, 42, 49—51; ix. 28—36, 49—56; John, vi. 70, 71 end; xii. 1—6; xiii. 2, 10, 11, 18—30; xviii. 1—6; Acts, i. 12, 13; xii. 1—3, 16, 17; xv. 13, 14; xxi. 17, 18; 1 Corinth: xv. 5—7; Galat. i. 18, 19; ii. 8—12; James, i. 1; Jude, 1.

London, June, 1838.

W. S.

THE REV. PHILIP HENRY'S ALPHABET OF GOOD AND NAUGHTY SPIRITS.

(To the Editor.)

DEAR SIR,—In the enlarged Life of Philip Henry I gave a specimen in illustration of what his filial biographer there stated to be the occasional practice of that great and good man. "Some of his subjects, when he had finished them, he made some short memorandums of, in verse, a distich or two of each Sabbath's work, and gave them out in writing among the young ones of his congregation; many of whom wrote them, and learned them, and profited by them."—p. 193.

The examples you have lately given of ancient rhymes, to say nothing of poetry, lead me to believe you will allow me a place for the accompanying specimens, from an authentic manuscript in my possession, in the case of Philip Henry. I regret that the first set of verses is imperfect, and I am apprehensive there is no possibility of rendering it otherwise. The second series, however, is complete, and I shall be glad to see both thus preserved. That delightful sacred poet, George Herbert, well remarked, that

"A verse may find him who a sermon flies,
And turn delight into a sacrifice."

Shrensbury.

I am, &c.

J. B. W.

AN ALPHABET OF GOOD SPIRITS.—(*Imperfect.*)

A Kind Spirit. Rom. xii. 10.

A kind and loving spirit and disposition,
Is our dear Master's badge and livery :
Adorns religion, beautifies profession ;
Makes all relations sweet ; believe, and try.

A Large Spirit. Psalm cxix. 32.

But above all, Lord give me a large heart,
Not wide to swallow camels, bunch and all.
But large in love, work willingness to part
With much in doing good ; free ; liberal.

A Meek Spirit. Numbers xii. 3.

The meek in spirit are the saints indeed,
That, like to Moses, are to anger slow ;
Like fire from flint, hard to get at, soon sped.
The angry, froward folk never want woe.

A New Spirit. Ezek. xxxvi. 26.

Where God a new heart, a new spirit gives,
Old things are past away, all's become new ;
Within ; without ; the man no longer lives
To self, but to his God ; and dies so too.

An Obedient Spirit. 1 Peter i. 14.

Where an obedient spirit rules within,
Duty is done of choice, and with delight ;
Duty to God, and duty too to men,
Lord here's the paper ; what thy will is—write.

A Praying Spirit. Gal. iv. 5.

A praying spirit, such as all the saints
Are more or less endow'd with, helps a man
To constant, fresh supplies in all his wants.
The seed of Jacob never seek in vain.

A Quiet Spirit. 1 Pet. iii. 4.

A quiet spirit in the sight of God
Is of great price; men also like it well.
It bows, and stoops, both under word and rod.
Not answering again; calm; peaceable.

A Right Spirit. Psalm li. 10.

Where a right spirit prevails, no guile is found.
All's upright towards God, downright to men.
An Israelite indeed, whose heart is sound,
Where there is *one* such, O that there were *ten*!

A Stedfast Spirit.

A stedfast spirit is like a ship at sea
Having good ballast, steers with steady course;
Not tost at every wind, not loose as they,
That fall from good to bad, from bad to worse.

A Tender Spirit. 2 Kings xxii. 10.

A tender spirit is afraid of sin,
Nay, what looks *like* it; always treading sure,
It weeps, Josiah-like, if guilt gets in,
And under frowns of heaven cannot endure.

A United Spirit. Psalm lxxxvi. 11.

Unite my heart, O Lord, to fear thy name,
That at thy glory, with a single eye,
I may in all things take an upright aim;
And having but one to please, please thee thereby.

A Willing Spirit. 2 Cor. viii. 12.

A willing mind, if duty's to be done,
Like echo, answers quick at every call.
When will's at home, he's best boy i'th town;
Unwillingness is that which ruins all.

An Excelling Spirit. Phil. iii. 13, 14, 15.
Excelling spirits are such as in the race

Of godliness, forgetting what is past,
Press forward still, while he that thinks the grace
He has, enough, will prove t'have none at last.

A Yielding Spirit. 2 Chron. xxx. 8.

A yielding spirit complies with that that's good,
As melted metal with mould; or wax with seal:
Neither God's rods, nor man's reproof withstood,
Prevents, and closes, wounds: The true All Heal.

A Zealous Spirit.

A zealous spirit, like a burning flame
Which many waters cannot quench, aspires
To th' highest pitch in honouring God's name,
And kindles, too, in others like warm desires.

AN ALPHABET OF NAUGHTY SPIRITS.

An Angry Spirit. Prov. xiv. 29.

An angry spirit is naught: it makes a man
Easy to be provok'd at every turn;
Like tinder, gunpowder, do what you can,
Cause or no cause, all's one, the fire will burn.

A Bitter Spirit. Eph. iv. 31.

A bitter spirit is worse, if worse can be;
It retains wrath, like coals of juniper;
As manna kept, bred worms; then say as he,
Come, let's be friends, the sun is setting, Sir.

A Covetous Spirit. Luke xii. 15.

The covetous man—give ; give, like th' horse-leech cries,
And when he hath it, loth he is to part.
Often, for want of what he hath, he dies.
It is money lies the nearest to his heart.

A Discontented Spirit. Jude 16.

Shun discontent. A murmuring spirit is
A God-provoking, self-disquieting spirit.
The rose-leaf doubled makes the bed no ease,
The most we have is better than our merit.

An Envious Spirit. Gal. v. last.

Base envy grieves to see my brother thrive,
As if his good an evil were to me.
Not so. I rather would rejoice, and strive
To make his good as 'twere mine own to be.

A Frothy Spirit. Eph. iv. 17.

A frothy spirit is always light and vain,
Serious at no time ; dances at pit's brink.
Though God sees death be near, the threat'ning plain,
The silly thing will not be brought to think.

A Giddy Spirit. James i. 8.

The giddy spirits, and people are unstable
Like weather-cocks that turn with ev'ry wind.
Nay, not the weather itself more variable.
Nor God, nor man do know when them to find.

A Haughty Spirit. Prov. xvi. 18.

A haughty spirit goes before a fall,
Vaunting itself in language, looks, garb, gait.
Where it is uppermost it ruins all :
Makes angels devils, troubles church and state.

An Idle Spirit. Prov. xix. 15.

An idle soul shall suffer hunger. So
Saith Solomon the wise. But answer me ?
Can souls be idle, acts *not* active ? No.
Not souls, but carcases of souls they be.

A Knotty Spirit. 1 Sam. xv. 23.

A knotty spirit is that which can endure
Hewings by word and rod, and not relent.
If thine be such—yield thou, or else be sure
Thou wilt into eternal fire be sent.

A Lying Spirit. 2 Kings xxii. 21, 22.

A lying spirit is from the father of lies,
Who, from the very first, a liar was.
Lies are his own, and liars too are his,
And must at last to his and their own place.

A Melancholy Spirit. 1 Sam. i. 15.

A melancholy spirit is dark as night ;
Heavy and cold as earth. Duty's undone,
Because of fancied cannots ; no delight
In stream or spring, creatures or God—all's one.

A Narrow Spirit. Jer. xlv. 5.

A narrow spirit wraps up itself at home,
Cloister'd within its own concerns—snail-like :
No care concerning others, let what will come :
Roman, perhaps, but not true Catholic.

An Old Testament Spirit. Rom. vii. 6.

Old Testament spirits oldness will retain,
 Though Christ came purposely to make all new;
 Old forms, old sourness, fire from heaven again.
 What art thou, man? A Christian or a Jew?

A Persecuting Spirit. Acts xxvi. 11.

To persecute the good for doing well,
 As Cain did Abel, whether by law or force,
 With hand or tongue, is to ride fast to hell,
 Except the God of heaven give remorse.

A Quarrelsome Spirit. 2 Kings v. 7.

A quarrelsome spirit, Salamander-like,
 Dwells in the fire—of contention
 Fierce words begin; the next thing is to strike.
 The common barretors of every town.

A Revolting Spirit. Jer. v. 23.

From a revolting and rebellious heart,
 Actual sins, as from a fountain, flow.
 My people's bent, saith God, is to depart
 From me, who gave them no just cause to go.

A Scoffing Spirit. 2 Pet. iii. 3.

Scoffers that give themselves to jeer and scorn;
 Their bands are oft made strong by God in wrath.
 Ishmael cast out, Cham curs'd, the children torn
 By two she-bears; and Michal barren till death.

A Timorous Spirit. Isa. xxxv. 4.

A tim'rous spirit fears without cause for fear,
 Fancying lions in the street where's none;
 A snare, a burden; keep thy conscience clear
 From guilt. Believe—get knowledge—such fears are gone.

An Unbelieving Spirit. Heb. iii. 12.

An unbelieving spirit is an evil heart;
 Nay, of all sin it is the very root,
 Inclining ev'n brethren to depart
 From God, the living God; therefore, look to 't.

A Wanton Spirit. James v. 5.

A wanton spirit never is content
 With that which God and nature do allow.
 Forbidden fruit is coveted: the bent
 Is to provide for lust—no matter how.

An Excusing Spirit. Luke xiv. 18.

Excusing spirits excuses use to frame,
 To put by duty, or recover sin:
 Any thing serves—a wife, a farm, a team,
 When Christ and gospel-grace invite us in.

A Yielding Spirit unto that which is evil. Prov. vii. 21.

He that is of a yielding spirit to evil
 Never shall want temptation thereunto;
 'Tis sinful tenderness. Resist the devil,
 If you would conquer the infernal foe.

A Zealous Spirit in that which is evil. Isa. v. 14.

He that is of a zealous spirit in evil,
 Working iniquity with both his hands,
 Is little short of an incarnate devil,
 Upon th' ladder's topmost round he stands.

DR. PYE SMITH'S REPLY TO THE REV. WILLIAM WALFORD.

(To the Editor.)

REV. AND DEAR SIR. It is with no small reluctance that I return to the ungracious task of self-defence. Mr. Walford, in his letter (at p. 356 of your last number) says, "I mean this to be a final review, on my part." I wish it could be so, and that he might have the last word; but unhappily, there are in his letter points of importance which it is imperative upon me to notice.

I. Mr. Walford is surprised at my having proceeded on the supposition that he contended for the rendering "All Scripture." Certainly I had gone into that supposition; and now, upon looking back to his first letter, I find that I had mistaken his meaning. I regret the oversight, but think it may be accounted for by referring it to the impression likely to be made upon me, and perhaps upon many other readers, by his own expressions: "Of the passage of Scripture before us, there are two principal interpretations; *one, in agreement with our common translation*;"—"I contend therefore that *the only correct version is analogous to that which the translators of the English Bible have adopted*; but which may somewhat more tersely be rendered, 'Every writing is divinely inspired, and profitable, &c.'—" p. 30.

The words which I have marked in Italics, added to the general strain of the article, probably led me into the error, which a closer examination might have avoided. I thank my friend for pointing it out. At the same time, he will allow me to entreat his observance of two facts.

1. That the only words in which that error is conveyed are these; "The translation for which he [*i. e.* Mr. Walford] pleads is—" &c. I beg any candid reader, to consider whether the clauses above cited from Mr. Walford, were not very likely to lead me into the belief that he *pleaded* for the translation in question.

2. All that I have said besides upon the rendering of *πᾶσα γραφή*, was *necessary* for our readers in general, to set before them a clear understanding of *the reasons* upon which I am compelled to object to the common translation.

II. My respected friend animadverts upon my having taken no notice of the difficulty that arises from the position of *καί*.—To that difficulty I was not insensible, but I viewed it as a case of unusual idiom (which *must* be said of the clause, whichever of the interpretations we adopt,) the resolution of which is one of the greatest advantages to be derived from the Ancient Versions. But, as he lays so much stress upon this circumstance, I beg to offer two further remarks.

1. Mr. Walford observes, that "there is not any various reading, on the authority of which this word might have been omitted;" and he says that I "admit" this. Here is a little mistake. My having been silent upon this point should not be deemed an *admission*; for a discussion of it might not appear necessary; and perhaps the

question did not arise in my mind. But I am now compelled to enter upon it, at the risk of being tedious to your readers. The assertion, then, is true only so far as the evidence of *existing* manuscripts carries us. An inconsiderable exception is the *Codex Barberini* 1, of Mill and others, but numbered by Scholz 213; which instead of *kai*, has *etiv*. But it was written so late as A. D. 1338, and therefore, can have no independent authority. It is not known from what source its text was derived, and probably the reading *etiv* had flowed into it from the Vulgate. I am sure no one will deny that it is legitimate to *infer*, from the form of any text in the ancient versions, what readings the authors of those versions had before their eyes. Such inference, in many cases, amounts to that degree of probability which most men agree to deem a moral certainty. Equally is it unquestionable, that the earlier of those versions were made from copies of the original, *much older* than any which (so far as is known) have come down to our times. Now, it stands plainly shown in Mill, Bengelius (whose holy and useful character is so well depicted in the Rev. R. F. Walker's recent translation of his *Life* by Dr. Burk,) Wetstein, Griesbach, and Scholz, that the *kai* was wanting in the following versions; the Syriac, the Vulgate, and the two Arabic; and in the citations of the Greek writers, Clement of Alexandria, Origen, Theodorus of Mopsuestia; and of the Latin, Tertullian, Pelagius, Cassiodorus, and three unknown authors in Cyprian and Ambrose. It follows, according to the universally admitted rules of criticism, that we have a moral certainty of the *kai* having been absent from the copies used by the authors of those versions and those Greek writers: the Latins probably followed, the first the old Italic, and the others the Vulgate.

2. My animadverter further remarks: "I still maintain that the term 'also,' which he employs, requires for its propriety a preceding conjunction to which it may correspond, and, as no such conjunction is extant in the text, his translation is incorrect, because a correct version assigns to every term its full significance; but Dr. Smith's treatment of the *kai*, so far from complying with this self-evident condition, slurs it over, as if it were without signification." I reply:

(1.) That I have not *slurred over* the *kai*. That word signifies *artful and dishonest concealment*: but I have conspicuously rendered the *kai* by the *not insignificant* word, "also."

(2.) I cannot accede to Mr. Walford's grammatical canon; for the case is of frequent occurrence in Greek writers, in which this conjunction is not merely a connective, but has the force of bringing out an appended word or clause with the idea of additional importance, stress, or emphasis. I dare not ask for space in your pages, to adduce the instances which I could easily collect: but the fact must be obvious to every observant reader of Greek books, whether profane or sacred. I request your admission of but a few instances from the New Testament, which I will quote *short*, adding only a word or two to point out the precise place, and hoping that those readers who are able, will favour me by turning to the Greek

of each reference. "Matt. v. 39, 40—turn to him also the other,—permit him [to take] also the cloke.—46, 47,—do not also the publicans,—also the heathen?—xii. 45,—so shall it be also to this generation.—Mark ii. 26,—and gave also to those who were with him.—28,—the son of man is Lord also of the Sabbath.—viii. 7,—commanded to serve up also them [the fishes].—Luke i. 36,—also she.—xi. 45,—thou reproachest also us.—1 John iii. 4,—doeth also that which is a violation of the law, [I am compelled to this periphrasis in order to retain the force of *τῇν*.]—Phil. iv. 9,—what things also ye have learned."

To this *exegetical* use of *καὶ* we may refer the interpretation of a phrase which occurs in several places (Eph. v. 20; Col. iii. 17; 1 Thess. iii. 11; Rev. i. 6, and others,) and is sometimes rendered "God and the Father," an expression which has probably been painfully perplexing to many serious minds. In two passages only, our translators have adopted the far better mode of rendering the conjunction by "even"—1 Cor. xv. 24; 2 Ep. i. 3. But the rigorously strict idea of *even* is *equality*, not *identity*; though it has by usage acquired the latter signification. *Also*, would be the more exact word; but, on account of our idiomatical habits, it would require a little periphrasis for the avoidance of awkwardness;—"God [who is] also our Father."

(3) An exact parallel to the phrase in the text under consideration, I have never found, and I should hold myself much indebted to Mr. Walford, or any other gentleman, if he would bring forward such a passage. But lately, a learned friend has laid me under a great obligation, by pointing out a *Dissertation* of the Greek physician Galen, (who flourished in the century after the Apostles,) upon "the great importance to medical men [*τοῖς ἰατρικοῖς*] of the study of logic, and a knowledge of philosophy." This Dissertation, which is truly admirable for its wisdom and its *moral* principles, is entitled *ὅτι ἀριστος ἰατρός καὶ φιλοσοφός*. A closer parallel to our passage we can scarcely expect to find, in the whole compass of Greek literature. Of its construction it is impossible to be in doubt. It is, "That an accomplished physician is also a philosopher." But if it were rendered in the way which I am compelled to protest against, as applied to the words of the Apostle, it would come out thus:—"That an accomplished man is a physician and a philosopher."

The result of these considerations is, that the *καὶ* in this clause, according to a well-exemplified use of the language, serves the purpose of emphasis, and so of distinguishing between the subject and the predicate; indicating *ἄλλῃμος* to be the latter, and the words that precede to be the former. I request any competent and equitable reader to judge, whether this "construction is incongruous and ungrammatical."

III. As an argument in favour of the translation which I am called out to vindicate, I had stated the *unquestionable fact*, that all the ancient versions, from the earliest of them downwards, *concur* in the mode of translating the clause which the weight of evidence had led me to follow. Few men are more able to appreciate the

importance of a fact like this, than my ancient colleague:* and I think I do him no wrong, but honour, when I say that, *if the unanimous testimony of the ancient versions had been in favour of the rendering which he supports, he would have held it to be a decisive settling of the question.* But, how does he deal with the matter as it actually stands?

1. He says, "only two of which [the ancient VV.] are of material importance." Here I cannot but dissent from him. All those versions are regarded by critical writers as of great importance, since they furnish indications of the readings which the respective translators had before them, in their Greek originals. The Memphitic-Coptic (which, from a wish not to claim too much, I had put to the *latter* half of the fourth century; but Bertholdt, whom all will allow to have had an excellent judgment in such matters, strongly affirms that the evidence leads to the *former* half,) and the Æthiopic, are the representatives of manuscripts very much older than any now existing;—are not they of *material* importance? The Philoxenian Syriac, at the beginning of the sixth century, and whose *critical* value is unspeakably enhanced by its punctilious literality of translating;—is it not of *material* importance?

3. He nibbles at my estimate of the age of the Peshito Syriac, and quotes Bishop Marsh in support of the position that, though it certainly existed in the fourth century, since it is quoted by Ephraim the Syrian, yet "it must remain a matter of uncertainty whether it was made one, two, or three centuries before that period." This language of the Bishop's rather savours of the too common sophism, *Non causa pro causâ*: for no person ever dreamed of assigning to the Old Syriac an antiquity of *three* centuries before the fourth, which would carry it beyond the commencement of Christianity. Indeed, the sequel of his note shows that his object was to establish that this version "could not possibly have existed . . . before the middle of the second century." But to argue, from the fact of Ephraim (who wrote in Syriac, and died in 378,) having used this version, that therefore it was made not long before his time, seems to be logic much on a par with that of a man who should say, that, inasmuch as we find Dr. Doddridge to have used the English translation commonly called King James's, the date of that translation ought not to be assigned to a period much earlier than the lifetime of Doddridge. In the apostolic age, the gospel was extensively diffused throughout the regions of Syria; and Antioch, the chief city, was the very birth-place of gentile Christianity. A translation of the apostolic writings into the vernacular tongue must have been early wanted by the numerous churches in that populous country. No one imagines that any version *preceded* the one under consideration, which is universally regarded as the *first* translation of the N. T. into any language. A strong proof of its

* The reader who may not be already familiar with this subject, would do well to consult Michaelis, Hug, or any of the Introductions to the Critical Study of the N. T., and I would especially recommend Mr. Hartwell Horne's, of whose valuable work the *seventh* edition was published in 1834.

very early date arises from the fact of *its wanting* those books* which were not at once received by Christians, but were not likely to have been absent had it been made so late as the fourth, or even the latter part of the third century. If then we be so scrupulous as to decline to accept J. D. Michaelis's conclusion, "that the Syriac Version was made, either at the end of the first, or the beginning of the second century;" we have ample reason for acceding to the opinion of Bertholdt, "that we may without hesitation place the origin of the N. T. Peshito in the second half of the second century."

Having no ambition to be an inventor or supporter of preposterous theories, I must excuse myself from acquiescing in the condemnation pronounced against a supposition of mine; that "it would not be easy to find a more palpable instance of a disposition to support a favourite theory, by accumulated conjectures, without a particle of evidence."—And what is this supposition, so extravagant and wild? It had been expressed in these words: "It is not unreasonable to suppose that the manuscripts of the original books, or some of them, were actually apostolic autographs, or authenticated by apostolic men; or were the first transcripts from such." I request a fair censor to look at each part of this statement. In a country which lay immediately on the north frontier of Judæa, where Paul, Barnabas, and many of their holy companions laboured long and very successfully; where the first Gentile church was formed; where the disciples were first called *Christians*; and at a distance of time when many might be living who were no lower in descent than grand-children of those first Christians, and when one or more of those grand-children or their co-equals undertook the work, the demand for which could not but be extensive and pressing, a translation into their country's tongue of the inspired apostolic writings, I had supposed that some of those writings, as they subsisted in detached portions, had been preserved in families and churches, even possibly, in some instances, the very apostolic autographs, or copies of them written out by contemporaries of the apostles, or the first transcripts made from those copies. This was my supposition; this I had proposed with the moderate epithet of being "not unreasonable:" and persuaded, as I cannot help being, that those disciples in Antioch and throughout Syria possessed human hearts and christian feelings; and knowing from history that they had, for several centuries, largely participated in the more refined manners of the Greeks and Romans; I shall not be deterred from again saying that I think it *not unreasonable*.

3. Mr. Walford appears quite to lose sight of the nature of my argument. He seems to think that he has sufficiently disposed of it by diminishing the ascribed antiquity of the Old Syriac; by objecting to the justness of the rendering, (in doing which he falls into a *petitio principii*;) and by reminding us that the Vulgate was

* Namely, 2 Peter, 2 and 3 John, Jude, and the Revelation. Those books, indeed, are inserted into the modern editions of the Syriac N. T., but they have been adopted from subsequent translators, and do not properly belong to the Peshito.

made near the termination of the fourth century. But what does all this effect? Does it refute, or even contradict, my position, that *the mode of translating* which my conviction obliges me to adopt, is that of *all the ancient versions*, from the earliest to the latest? I am not able, indeed, to bring the induction down so as to include the less important, (the Armenian, the Slavonic, the Gothic, and the Georgian,) but there is much reason to feel assured that they all concur with the earlier and more eminent versions. If Mr. Valford, or any other gentleman, will bring forwards an instance of the translation which he maintains, in any language, during the first fifteen centuries of Christianity, I shall feel myself greatly obliged.

IV. My remarker proceeds to say, "Dr. Smith has made several references to the Fathers, but their authority seems, *on his own showing*, to be generally adverse to his conception of the passage, as will readily appear on inspection."

Here is a remarkable error, "as will readily appear on inspection." I carried my search through as many of the Fathers as I possess, or could readily obtain the use of. In very few of them did I find the passage at all noticed; and I adduced every instance that I could ascertain, whether it made for me or against me. But they are *all in favour* of the old translation; excepting that Theodoret, who takes up the passage twice, in one instance is ambiguous, and in the other *he applies* it so as to seem to support the mode of rendering from which I am compelled to dissent. But I might have used stronger terms than I did, in declining to regard that instance as making against me: first, because it is an *exposition*, in which material deviations occur from the words of the text; and the necessity of those deviations yields some support to the other construction: secondly, because the exposition is the very same which I had laid down, in each edition of the *Scripture Testimony to the Messiah*, in the following words; "It is evident that the apostle, in ver. 16, resumes distributively what he had before advanced collectively: so that 'every writing divinely inspired' is a description by which the apostle designates *each and every one* of the writings comprised under the well-understood collective denomination, *the holy writings*: the whole *received* Scriptures of the Jewish nation."

V. Mr. Walford further says; "Dr. Smith, if I may judge from the strictures he has delivered in relation to my letter, appears to think it necessary to ascertain what the fathers, versions, commentators, and critics, have to say, before any dependance can safely be placed on what may seem to be the meaning of the revealed code;" and upon this position he enlarges with energy and eloquence. But how he could form such a judgment, is to me astonishing. It is in *direct contradiction* to the only paragraph in my former letter to which I can attach its reference, viz. the bottom of p. 214, and beginning of p. 215; and I cannot perceive any want of plainness in the terms of that paragraph. I humbly beg you, sir, and your judicious and candid readers, to turn to the passage.—I trust, I shall not give any offence, if I venture upon the ground of per-

sonalities, from which Mr. W.'s letter very amply shows that he does not wish to exclude me. Through the period of twenty-four years, he has "fully known my doctrine, manner of life, purpose, faith:"—and I do think that he needs not to draw inferences from a few lines written or printed, in order to add any thing to the knowledge which he already possesses upon the manner and circumstances, in every respect, of my endeavours to instruct in the doctrines and duties of religion. I appeal to his knowledge, personal or by the most satisfactory mediums of communication, for the confirmation of two assertions; first, that I hold forth the plainness and clearness of the Scriptures, to be the guide to a sincere inquirer in the way of holiness and happiness, as they are presented in any honest, though it might be imperfect, translation; and, next, that the rigorous investigation of Biblical and Theological subjects, which I endeavour to carry on with my young brethren, is designed to have the effect of arming them against error and sin, and qualifying them to stand for the defence of the gospel, strong in the Lord, and in the power of his might. I should think myself very culpable if I were to decline my utmost endeavours to make them accurately acquainted with the evidence of truth and duty, and with occurrent difficulties. These must be faithfully stated, fairly met, and subjected to a temperate and impartial examination. So, likewise, my attempts in several publications, to search out the true meaning of the word of God, in relation to doctrines of the first importance, and which are opposed by men of eminent talents and learning, and who are personally worthy of much respect. Such investigations are, in my view, *indispensably necessary*, especially in this day of spreading knowledge and universal questioning; unless we would indolently sit down, and leave the citadel of our faith to be assaulted without any attempt to turn the edge of the weapons formed against it. In these respects, whether it concerns academical tuition, or endeavours in any other way, it does not appear to me "exposing to an interminable conflict of opinion, and to a scepticism of the most harassing and afflictive kind," to follow the course which I recommend and practise; but that, on the contrary, under that blessing which will not be denied to serious and devotional minds, it is eminently conducive to establishment, comfort, and usefulness. It shows our opponents that we desire to treat them with equity and honour; and it puts our friends into possession of a well-grounded satisfaction as to the reasons of their faith. I confess myself heartily to concur in the sentiments expressed by an esteemed clergyman, whose ministry is a distinguished blessing to this populous neighbourhood. "No man is competent to excogitate for himself a religion out of the Bible, or out of any other book, without the assistance of all those various means which, in the Bible, as in every other book, are indispensable to his reading, understanding, feeling, analysing, arranging, and judging of, its multifarious contents." [Our appeal should be] "to the Bible, *with every note and comment* from every quarter; from all those legitimate and necessary helps which are supplied by *grammatical, critical, historical, moral, and spiritual considerations*, and which regulate our interpretation of

every other book." *The Christian Church, as it stands distinguished from Popery and Puritanism; by the Rev. Thomas Griffiths*; p. 148 and 147.

The latter part of my respected friend's letter is indeed of a very solemn and affecting character, and it is adapted to make a deep impression upon every christian mind. But I cannot enter upon it, without extending this communication (already, I fear, too long,) to a length which I could not ask you to permit.

I must however take leave to say that I view it as being, not severe only, of which I do not complain, but unjust. It exceedingly exaggerates my views upon the inspiration of the Scriptures, neglecting those explanatory and modifying considerations which I had brought forwards in the *Scripture Testimony*; so that a reader unacquainted with those considerations is almost unavoidably led into conclusions widely different from a true conception of my meaning. It may be replied that this is my own fault, and that my animadvertisers were not obliged to look beyond the pages of the *Congregational Magazine*. See Dr. Bennett's observations in the Magazine for March, p. 147. But, Sir, you know that my article in July 1837, was sent in consequence of repeated demands, from yourself and some of your correspondents; so that it was not a spontaneous act. In my own consciousness I hold, as earnestly as my friend, "the infallible truth and divine origin and authority of the Scriptures," in every thing that belongs to faith and devotion, experience and practice; and I am convinced that the views which I have put forth are of much utility and importance for maintaining the solid foundations of revealed truth. It was from this motive that I was led to introduce them into the book above mentioned, in order that the basis of my arguments might stand unincumbered and impregnable.

It would be agreeable to me here to introduce passages from the book referred to, which I trust would have the effect of giving a clearer idea of my views than, I am very apprehensive, either Dr. Bennett or Mr. Walford has adopted; but I cannot ask for such an occupation of your pages. If any will do me the favour of reading the Notes upon Book I. chapters ii. and iv. (occupying fifty-two pages of small print,) I shall feel greatly obliged: and may I not say that justice requires any person to do so, before he pronounces a sentence of condemnation?

All that I know concerning the effect of my sentiments and the promulgation of them, upon the minds of the students and ministers who are or have been under my tuition, is indeed a contrast to the dark and most distressing pictures which Mr. Walford has drawn. It is my belief, that his representations of the past are erroneous; and my hope and prayer, that his anticipations of the future may not be realized.

J. PYE SMITH.

Homerton, June 15th, 1838.

R E V I E W.

Journals and Letters of Rev. Henry Martyn, B. D. Edited by Rev. S. Wilberforce, M. A. Rector of Brighthelm. 2 vols. 8vo. pp. 527—407. London: Seeley and Burnside.

HENRY MARTYN was certainly one of the rarest spirits that ever consecrated themselves to the missionary work. Gifted with the finest talents, possessed of the highest attainments, he might have aspired to almost any ecclesiastical preferment in his own country, yet he willingly gave up these prospects, and hopes far dearer than these—the society of his friends, the endearments of home, and the happy promise of a youthful and ardent attachment, for the purpose of proclaiming to the heathen the truths of the gospel of Jesus Christ. Nor did he merely make these sacrifices,—he must have been very fully and painfully conscious that he was making them; he must have known but too well what he was giving up. His talents, his attainments, his refinement of taste, his exquisite sensibility, must have taught him the advantages of remaining in his native country; what it was to exchange reputation for obscurity; prospects of ease and honour, for poverty and contempt; the caresses of admiring and applauding friends for the bitter scorn and hatred of the infidel Hindoo or Mahometan: a land where his talents and acquirements would be sure to be appreciated, for one where more than half his valuable acquisitions, (except as an indirect discipline for his mind,) would be wasted and useless. Yet these sacrifices he made, and made readily; and where is the religion, except Christianity, which can point to self-devotion so pure, so deliberate, so enlightened? An early death, the result of fatigues, labours, and solitudes, which would almost warrant us to call it martyrdom, tended to diffuse an additional interest over his memory; nor is there a name connected with the missionary enterprises of the christian church, which has excited or will excite more ardent feelings of admiration and regret than that of Henry Martyn.

But it is not our intention to expatiate on his history or character; both are already well known, we doubt not, to the majority of our readers by Mr. Sargent's excellent life of him; a work which has passed through no less than ten editions. Our special object is to give an account of the present volumes, to extract from them such matters as throw any additional light on Henry Martyn's character and history; more especially the letters, which were addressed to Miss Lydia Grenfell, the young lady to whom he was so long and so hopelessly attached.

We shall first permit the editor, Mr. Wilberforce, to explain the

reasons which have led to the present publication, and then offer a few strictures upon the statement.

"The following volume consists of further, and often more continuous selections from the journals and letters of Mr. Martyn, than have yet been published. In compressing into one volume the biographical notice of this eminent servant of God, it was necessary to omit a great variety of interesting materials. So full, indeed were his journals and letters, that it was not possible to insert nearly all which threw light upon his character and conduct. When, however, the deep interest of the christian world, in the history of Henry Martyn had been evidenced by the rapid sale of ten editions of his life, it seemed scarcely right to suppress for ever all those stores of instruction which remained unemployed. Then it was that the preparation of a volume of the character of that now presented to the reader was first conceived: one which should not in any way interfere with the plan of the admirable work which relates his life: but should contain some of those portions of his letters and journals, which necessity had before excluded; and which throw new interest around those already published, by exhibiting them in their natural connection. One most interesting set of letters, which were deemed unfit for publication during the life-time of her to whom they were addressed, have been set free by her death, and were by her will bequeathed for this purpose, if it should be judged expedient so to use them. It was accordingly the intention of the narrator of Mr. Martyn's life, to have published such a volume; its preparation was prevented by that sudden summons which called him into his Master's presence."—pp. 1, 2.

Now we remark, in the first place, that admitting that Mr. Sargent, in compressing the life of Henry Martyn into one volume, was compelled to omit a great variety of interesting materials, we deny that this forms any apology for at least a large portion of these two ponderous volumes. No inconsiderable part of them is made up of memoranda, interesting to no one on earth. *Exempli gratiâ.*

March 19. Did very little to-day, read some of Koran; in the evening rode to Mr. G.'s at Bankipore, and married Lieut. G. to Miss P.

"25. Went on with the 2nd Epistle to the Corinthians. In the afternoon began the Bostan of Sadi with Mirza.

26. One of the captains of the 67th called. Chiefly employed about sermon.

"Dec. 2. Unwell—made calls. At night discoursed with men on 'Whatsoever things are true,' &c.

"9, 10. Employed in the usual studies, and preparing sermon."

The following is a whole page.

"1810. October 11. In the evening came to at Buxar, and spent some hours at Colonel T—'s.

"12. After marrying his son to Miss H—, I came on.

"13. Reached Chupran, and put up at Mr. L—'s, the collector.

"14. (Sunday.) All the station, to the number of sixteen, attended divine service at his house; in the evening I prayed with the family.

"15. Reached Dinapore. Dined at C— with the few people remaining at the station.

"16. Went to Bankipore, and staid at Mr. G—'s, called at —'s, and joined them with their school in morning prayer. Most of the rest of the day with Col. W—.

"17. Breakfasted with the W—'s. Most of the day reading Dr. Hunt's Observations on Proverbs; I this day spoke with Mr. G—, on the sinful state in which he is living, but was grieved to see him determined to persist in it.

"18. Read some portions of my Hindoostanee New Testament to Major General D— and G—, who commended the work highly. Dined with Col. W— at Bahir Ali's. Sabat was present.

" 19, 20. On the 20th arrived at Monghyr, gave notice for service.

" 21. (Sunday.) Performed divine service at Captain P—'s. All the Europeans were present. Dined at night with Captain N—, whose child I baptized.

" 22. Reached Boglipore, and spent the evening with Antonio, very agreeably. He mentioned Sebastiano, an Italian of Rome, who had been preaching in Persia and Arabia, and was just arrived at Calcutta; I must remember to find him out. We sat under a little shed, &c."

We might extract many hundreds of memoranda, not a whit more important or interesting; and if they were all put together, they would certainly form not less than a third of the whole work. Such little notes as these may be important to the individual himself, though to him, generally, only *at the time*; but they never can be of any importance to the world at large. They moreover necessarily tend to weary the reader; to make him throw aside the book in disgust, when he sees, that in order to get at the matter which is really profitable and pleasant, he is compelled to wade through so much that is neither the one nor the other. It is like mingling good corn with two or three times the quantity of chopped hay. We think that we have reason to complain, therefore, that there appears to have been no selection. Either the publisher seems to have thought that the matter was too profitable, (at least in one sense,) to be wasted, or the editor would not take the necessary trouble of thoroughly sifting and arranging it. The editor, indeed, tells us that he has endeavoured to preserve the tone of the "*Life*," but with the exception of one or two brief notes, there is *nothing whatever* of his own interspersed with the diary and letters. They are almost absolutely without comment.

Secondly, we remark that even where the materials are interesting, the same want of all selection has tended to deprive them in a great measure of their value. We have incessant *repetitions* of matter precisely the same in substance, and very little varied even in phrase;—the reflections of Henry Martyn, for example, on his own spiritual condition, his daily lamentations over his own unprofitableness, &c. &c. However illustrative of character such matter may be when introduced sparingly, and however interesting as leading us into the recesses of the heart of an eminently devout and holy man, the *perpetual and incessant recurrence* of it tends to give the book a wearisomeness, sameness, and tediousness which we have seldom felt in the perusal of any book of the kind.

Thirdly, there is, in our opinion, an obvious injustice in publishing the whole of such minute and voluminous diaries, so far as the writer of them is concerned. And we think the matter might fairly be brought to this test. There can be little doubt that where such strictly private journals are voluminous, in which much is inserted that can be useful or interesting only to the writer himself, and much that he would not that any eye should see but his own, the very idea of the literal transcript of all he has said being submitted to the world would, if known before his death, annoy and vex him. Nothing should be published but what in all probability the writer himself might be supposed to approve. There is no task of friendship more delicate, or which involves more trouble than that of selecting from

voluminous private papers, what is and what is not fit for publication. All diligence of this kind seems in the present case to have been deemed superfluous.

It may be said that Mr. Sargent's work contained all in the shape of biographical comment that was requisite. We answer, that this does not form any apology whatever for the publication of so large a mass of what is intrinsically worthless, or at best of mere repetitions of what is in itself intrinsically good. But Mr. Sargent's volume already contained much of the cream of Martyn's diary and correspondence. What then was the obvious plan which one would think could not fail to suggest itself to the publisher and editor, upon the present occasion? Plainly to make a thorough investigation of the whole of the papers, to select from them carefully such matters as were of enduring and universal interest, and incorporate them in a new edition of Mr. Sargent's valuable life, or to publish a supplement much smaller than these volumes. This is what we think might easily have been done, and what ought to have been done.

We think, then, that we have grievous right to complain of the want of editorial discretion and biographical comment. That the diary and correspondence contain much valuable matter; that many parts of them abundantly evince Henry Martyn's deep, ardent, and elevated piety, and tend to illustrate his character, there can be no doubt. We only regret that these portions have not been published alone, and thus set forth with due prominence, instead of being jumbled together with a mass of matter of little or no interest. There has been no tasteful, judicious selection.

The portions of the present work which are most interesting (and never before published,) are those which respect Mr. Martyn's hopeless attachment. Several of the letters on this subject we shall extract; not of course for the mere purpose of gratifying the reader's curiosity, but for the purpose of manifesting Henry Martyn's self-devotion. It is plain both from his diary and his letters that the pangs of his disappointment were severe and overwhelming, and tended, we have not the slightest doubt, as much as either his missionary labors or the influence of the climate, to consume his health and wear out his mind. With the conduct of Miss Grenfell we must profess ourselves dissatisfied. When Henry Martyn went out, she had certainly given him sufficient encouragement to believe that if it appeared desirable she was willing to follow him and become his wife; and to render his subsequent application to that effect perfectly justifiable. When, however, the application arrived it was met by a refusal, grounded on the plea, that her mother withheld her consent. Her mother had other children, and her presence could not be absolutely necessary on that score; and we believe that had her own heart been thoroughly in the matter, arguments might have been employed which would have obviated that objection. We may remark, by the bye, Miss Grenfell's reply to Mr. Martyn's affecting appeal is not published among these papers; indeed none of her letters; either because she for sufficient reasons, destroyed them when they came into her hands, or because they have been suppressed by the present editor. We question whether their publica-

tion would not confirm our suspicion, that, of whatever good and amiable qualities she might be possessed, she was sadly wanting in that magnanimity, sensibility, and heroic self-devotion which could alone render her worthy to be the wife of Henry Martyn.

In July 1806, Henry Martyn was resolved to apply to Miss Grenfell to come out and become his wife—The following entry takes place in his journal of the 29th.

"1806. July 29. Much of this morning taken up in writing to Lydia. As far as my own views extend, I feel no doubt at all about the propriety of the measure—of at least proposing it. May the Lord, in continuance of his loving kindness to her and me, direct her mind, that if she comes, I may consider it as a special gift from God, and not merely permitted by him. Marshman sat with us in the evening, and as usual was teeming with plans for the propagation of the Gospel. Staid up till midnight in finishing the letter to Lydia."

This is immediately followed by the letter.

"Serampore, July 30, 1806.

"My dearest Lydia—On a subject so intimately connected with my happiness and future ministry, as that on which I am now about to address you, I wish to assure you that I am not acting with precipitancy, or without much consideration and prayer, while I at last sit down to request you to come out to me to India.

"May the Lord graciously direct his blind and erring creature, and not suffer the natural bias of his mind to lead him astray. You are acquainted with much of the conflict I have undergone on your account. It has been greater than you or Emma have imagined, and yet not so painful as I deserve to have found it for having suffered my affections to fasten so inordinately on an earthly object.

"Soon, however, after my final departure from Europe, God in great mercy gave me deliverance, and favoured me throughout the voyage with peace of mind, indifference about all worldly connexions, and devotedness to no object upon earth but the work of Christ. I gave you up entirely—not the smallest expectation remained in my mind of ever seeing you again till we should meet in heaven: and the thought of this separation was the less painful from the consolatory persuasion that our Father had so ordered it for our mutual good. I continued from that time to remember you in my prayers only as a christian sister, though one very dear to me. On my arrival in this country I saw no reason at first for supposing that marriage was advisable for a missionary—or rather the subject did not offer itself to my mind. The Baptist Missionaries indeed recommended it and Mr. Brown; but not knowing any proper person in this country, they were not very pressing upon the subject, and I accordingly gave no attention to it. After a very short experience and inquiry afterwards, my own opinions began to change, and when a few weeks ago we received your welcome letter and others from Mr. Simeon and Colonel Sandys, both of whom spoke of you in reference to me, I considered it even as a call from God to satisfy myself fully concerning his will. From the account which Mr. Simeon received of you from Mr. Thomason, he seemed in his letter to me to regret that he had so strongly dissuaded me from thinking about you at the time of my leaving England. Colonel Sandys spoke in such terms of you, and of the advantages to result from your presence in this country, that Mr. B. became very earnest for me to endeavour to prevail upon you. Your letter to me perfectly delighted him and induced him to say that you would be the greatest aid to the mission I could possibly meet with. I knew my own heart too well not to be distrustful of it, especially as my affections were again awakened, and accordingly all my labour and prayer have been to check their influence, that I might see clearly the path of duty.

"Though I dare not say that I am under no bias, yet from every view of the

subject I have been able to take, after balancing the advantages and disadvantages that may ensue to the cause in which I am engaged, always in prayer for God's direction, my reason is fully convinced of the expediency, I had almost said the necessity of having you with me. It is possible that my reason may still be obscured by passion; let it suffice however to say that now with a safe conscience and the enjoyment of the divine presence, I calmly and deliberately make the proposal to you—and blessed be God if it be not his will to permit it; still this step is not advancing beyond the limits of duty, because there is a variety of ways by which God can prevent it, without suffering any dishonour to his cause. If He shall forbid it, I think, that by his grace, I shall even then be contented and rejoice in the pleasure of corresponding with you. Your letter dated December, 1805, was the first I received (your former having been taken in the Bell Packet)—and I found it so animating that I could not but reflect on the blessedness of having so dear a counsellor always near me. I can truly say, and God is my witness, that my principal desire in this affair is that you may promote the kingdom of God in my own heart, and be the means of extending it to the heathen. My own earthly comfort and happiness are not worth a moment's notice—I would not, my dearest Lydia, influence you by any artifices or false representations. I can only say that if you have a desire of being instrumental in establishing the blessed Redeemer's kingdom among these poor people, and will condescend to do it by supporting the spirits and animating the zeal of a weak messenger of the Lord who is apt to grow very dispirited and languid, 'Come, and the Lord be with you!' It can be nothing but a sacrifice on your part, to leave your valuable friends to come to one who is utterly unworthy of you or any other of God's precious gifts—but you will have your reward, and I ask it not of you or of God for the sake of my own happiness, but only on account of the gospel. If it be not calculated to promote it, may God in his mercy withhold it. For the satisfaction of your friends, I should say that you will meet with no hardships. The voyage is very agreeable, and with the people and country of India I think you will be much pleased. The climate is very fine—the so much dreaded heat is really nothing to those who will employ their minds in useful pursuits. Idleness will make people complain of every thing. The natives are the most harmless and timid creatures I ever met with. The whole country is the land of plenty and peace. Were I a missionary among the Esquimaux or Boschemen I should never dream of introducing a female into such a scene of danger or hardship, especially one whose happiness is dearer to me than my own,—but here there is universal tranquillity; though the multitudes are so great, that a missionary needs not go three miles from his house without having a congregation of many thousands. You would not be left in solitude if I were to make any distant excursion, because no chaplain is stationed where there is not a large English society. My salary is abundantly sufficient for the support of a married man, the house and number of people kept by each Company's servant being such as to need no increase for a family establishment. As I must make the supposition of your coming, though it may be perhaps a premature liberty, I should give you some directions. This letter will reach you about the latter end of the year,—it would be very desirable if you could be ready for the February fleet, because the voyage will be performed in far less time than at any other season. George will find out the best ship; one in which there is a lady of high rank in the service would be preferable. You are to be considered as coming as a visitor to Mr. Brown, who will write to you or to Colonel Sandys, who is best qualified to give you directions about the voyage. Should I be up the country on your arrival in Bengal, Mr. Brown will be at hand to receive you, and you will find yourself immediately at home. As it will highly expedite some of the plans which we have in agitation that you should know the language as soon as possible, take Gilchrist's Indian Stranger's Guide, and occasionally on the voyage learn some of the words.

"If I had room, I might enlarge on much that would be interesting to you. In my conversations with Marshman, the Baptist missionary, our hearts some-

times expand with delight and joy at the prospect of seeing all these nations of the east receive the doctrine of the cross. He is a happy labourer; and I only wait, I trust, to know the language to open my mouth boldly and make known the mystery of the gospel. My romantic notions are for the first time almost realized; for, in addition to the beauties of sylvan scenery, may be seen the more delightful object of multitudes of simple people sitting in the shade listening to the words of eternal life. Much, as yet, is not done; but I have seen many discover by their looks, while Marshman was preaching, that their hearts were tenderly affected. My post is not yet determined; we expect, however, it will be Patna, a civil station, where I shall not be under military command. As you are so kindly anxious about my health, I am happy to say, that, through mercy, my health is far better than it ever was in England.

"The people of Calcutta are very desirous of keeping me at the mission church, and offer to any evangelical clergyman a chaplain's salary and a house besides. I am of course deaf to such a proposal; but it is strange that no one in England is tempted by such an inviting situation. I am actually going to mention it to cousin T. H. and Emma. Not, as you may suppose, with much hope of success; but I think that possibly the chapel at Dock may be too much for him, and he will have here a sphere of still greater importance. As this will be sent by the overland dispatch, there is some danger of its not reaching you; you will therefore receive a duplicate, and perhaps a triplicate, by the ships that will arrive in England a month or two after. I cannot write now to any of my friends. I will therefore trouble you, if you have opportunity, to say that I have received no letters since I left England, but one from each of these—Cousin T. and Emma, Simeon, Sargent, Bates: of my own family I have heard nothing. Assure any of them whom you may see of the continuance of my affectionate regard, especially dear Emma. I did not know that it was permitted me to write to you, or I fear she would not have found me so faithful a correspondent on the voyage. As I have heretofore addressed you through her, it is probable that I may be now disposed to address her through you; or, what will be best of all, that we both of us address her in one letter from India. However you shall decide, my dearest Lydia, I *must* approve your determination, because with that spirit of simple looking to the Lord, which we both endeavour to maintain, we must not doubt that you will be divinely directed. Till I receive an answer to this, my prayers, you may be assured, will be constantly put up for you, that in this affair you may be under an especial guidance, and that in all your ways God may be abundantly glorified by you through Jesus Christ. You say in your letter that *frequently every day* you remember my worthless name before the throne of grace. This instance of extraordinary and undeserved kindness draws my heart towards you with a tenderness which I cannot describe. Dearest Lydia, in the sweet and fond expectation of your being given to me by God, and of the happiness which I humbly hope you yourself might enjoy here, I find a pleasure in breathing out my assurance of ardent love. I have now long loved you most affectionately, and my attachment is more strong, more pure, more heavenly, because I see in you the image of Jesus Christ. I unwillingly conclude by bidding my beloved Lydia adieu.

H. MARTYN."

Pp. 473—478.

The reply to this, as already said, is not given; it arrived at the close of the following year. The reference to it occurs in his journal.

"Oct. 24. An unhappy day; received at last a letter from Lydia, in which she refuses to come because her mother will not consent to it. Grief and disappointment threw my soul into confusion at first, but gradually as my disorder subsided my eyes were opened, and reason resumed its office. I could not but agree with her that it would not be for the glory of God, nor could we

expect his blessing, if she acted in disobedience to her mother. As she has said, 'They that walk in crooked paths, shall not find peace;' and if she were to come with an uneasy conscience, what happiness could we either of us expect?"

This is immediately followed by a letter in which he combats, as we think most successfully, all the objections against her coming out.

"Dinapore, Oct. 24, 1807.

"MY DEAR LYDIA,

"Though my heart is bursting with grief and disappointment, I write not to blame you. The rectitude of all your conduct secures you from censure. Permit me calmly to reply to your letter of March 5, which I have this day received.

"You condemn yourself for having given me, though unintentionally, encouragement to believe that my attachment was returned. Perhaps you have. I have read your former letters with feelings less sanguine since the receipt of the last, and I am still not surprised at the interpretation I put upon them. But why accuse yourself for having written in this strain? It has not increased my expectations nor consequently embittered my disappointment. When I addressed you in my first letter on the subject, I was not induced to it by any appearances of regard you had expressed, neither at any subsequent period have my hopes of your consent been founded on a belief of your attachment to me. I knew that your conduct would be regulated, not by personal feelings, but by a sense of duty. And therefore, you have nothing to blame yourself for on this head.

"In your last letter you do not assign among your reasons for refusal a want of regard to me. In that case I could not in decency give you any farther trouble. On the contrary you say that '*present* circumstances seem to you to forbid my indulging expectations.' As this leaves an opening, I presume to address you again; and till the answer arrives must undergo another eighteen months of torturing suspense.

"Alas! my rebellious heart—what a tempest agitates me! I knew not that I had made so little progress in a spirit of resignation to the Divine will. I am in my chastisement like the bullock unaccustomed to the yoke, like a wild bull in a net, full of the fury of the Lord, the rebuke of my God. The death of my late most beloved sister almost broke my heart; but I hoped it had softened me and made me willing to suffer. But now my heart is as though destitute of the grace of God, full of misanthropic disgust with the world, and sometimes feeling resentment against yourself and Emma, and Mr. Simeon, and in short, all whom I love and honour most. Sometimes in pride and anger resolving to write neither to you nor to any one else again. These are the motions of sin. My love and my better reason draw me to you again. * * * *

But now with respect to your mother, I confess that the chief and indeed only difficulty lies here. Considering that she is *your* mother, as I hoped she would be mine, and that her happiness so much depends on you; considering also that I am God's minister, which amidst all the tumults of my soul I dare not forget, I faultier in beginning to give advice which may prove contrary to the law of God. God forbid therefore that I should say, disobey your parents where the divine law does not command you to disobey them; neither do I positively take upon myself to say that this is a case in which the law of God requires you to act in contradiction to them. I would rather suggest to your mother some considerations which justify me in attempting to deprive her of the company of a beloved child.

"26. A sabbath having intervened since the above was written, I find myself more tranquillized by the sacred exercises of the day. One passage of Scripture which you quote has been much on my mind, and I find it very appropriate and decisive,—that we are not to 'make to ourselves crooked

paths, which whoso walketh in shall not know peace.' Let me say I must be therefore contented to wait till you feel that the way is clear. But I intended to justify myself to Mrs. Grenfell. Let her not suppose that I would make her or any other of my fellow-creatures miserable, that I might be happy. If there were no reason for your coming here, and the contest were only between Mrs. Grenfell and me, that is, between her happiness and mine, I would urge nothing further, but resign you to her. But I have considered that there are many things that might reconcile her to a separation from you (if indeed a separation is necessary, for if she would come along with you, I should rejoice the more). First, she does not depend upon you alone for the comfort of her declining years. She is surrounded by friends. She has a greater number of sons and daughters honourably established in the world, than falls to the lot of most parents—all of whom would be happy in having her amongst them. Again, if a person worthy of your hand, and settled in England, were to offer himself, Mrs. G. would not have insuperable objections, though it *did* deprive her of her daughter. Nay, I sometimes think, perhaps arrogantly, that had I myself remained in England, and in possession of a competency, she would not have withheld her consent. Why then should my banishment from my native country in the service of mankind, be a reason with any for inflicting an additional wound, far more painful than a separation from my dearest relatives?

"I have no claim upon Mrs. G. in any way, but let her only conceive a son of her own in my circumstances. If she feels it a sacrifice, let her remember, that it is a sacrifice made to duty; that your presence here would be of essential service to the church of God it is superfluous to attempt to prove. If you really believe of yourself as you speak, it is because you were never out of England.

"Your mother cannot be so misinformed respecting India and the voyage to it as to be apprehensive on account of the climate or passage, in these days when multitudes of ladies every year, with constitutions as delicate as yours, go to and fro in perfect safety, and a vastly greater majority enjoy their health here than in England. With respect to my means I need add nothing to what was said in my first letter. But alas! what is my influence good for now? It never gave me pleasure but when I thought you were to share it with me. Two days ago I was hastening on the alterations in my house and garden, supposing you were at hand; but now every object excites disgust. My wish upon the whole is that if you perceive it would be your duty to come to India, were it not for your mother,—and of that you cannot doubt—supposing I mean that your inclinations are indifferent, then you should make her acquainted with your thoughts, and let us leave it to God how he will determine her mind.

"In the mean time since I am forbidden to hope for the immediate pleasure of seeing you, my next request is for a mutual engagement. My own heart is engaged I believe indissolubly.

"My reason for making a request, which you will account bold, is that there can then be no possible objection to our correspondence, especially as I promise not to persuade you to leave your mother.

"In the midst of my present sorrow I am constrained to remember yours. Your compassionate heart is pained from having been the cause of suffering to me. But care not for me, dearest Lydia: Next to the bliss of having you with me, my happiness is to know that you are happy. I shall have to groan long perhaps with a heavy heart; but if I am not hindered materially by it in the work of God, it will be for the benefit of my soul. You, sister beloved in the Lord, know much of the benefit of affliction. O may I have grace to follow you, though at a humble distance, in the path of patient suffering, in which you have walked so long. Day and night I cease not to pray for you, though I fear my prayers are of little value.

"But as an encouragement to you to pray, I cannot help transcribing a few

words from my journal, written at the time you wrote your letter to me, (7th March.) 'As on the two last days (you wrote your letter on the 5th,) felt no desire for a comfortable settlement in the world, scarcely pleasure at the thought of Lydia's coming, except so far as her being sent might be for the good of my soul and assistance in my work.' How manifestly is there an omnipresent, all-seeing God, and how sure may we be that prayers for spiritual blessings are heard by our God and Father. O let that endearing name quell every murmur. When I am sent for to different parts of the country to officiate at marriages, I sometimes think, amidst the festivity of the company, why does all go so easily with them, and so hardly with me? They come together without difficulty, and I am balked and disconcerted almost every step I take, and condemned to wear away the time in uncertainty. Then I call to mind that to live without chastening is allowed to the spurious offspring, while to suffer is the privilege of the children of God.

"Dearest Lydia, must I conclude? I could prolong my communion with you through many sheets; how many things have I to say to you, which I hoped to have communicated in person. But the more I write and the more I think of you, the more my affection warms, and I should feel it difficult to keep my pen from expressions that might not be acceptable to you.

"Farewell, dearest, most beloved Lydia, remember your faithful and ever affectionate,

"H. MARTYN."

Pp. 113—117.

The letter in reply to this reached him in the December of the following year, 1808. She was inflexible;—we find the following affecting allusions to his state of mind in his journal.

"Dec. 14. Received a letter from Lydia which renewed my pain; though it contained nothing but what I expected. Prayer was my only relief, and I did find peace by casting my care on God. Praise to his love. At night ministered to the men with much freedom and life, because speaking from my inmost heart, on 'Set your affections on things above, and not on things on the earth.'

"16, 17. Writing letters. My mind somewhat sorrowful about Lydia, that I am not to see her more till after death. Had some sweet reflections on my little connection with the world,

"I all on earth forsake,
Its wisdom, fame, and power,
And him my only portion make,
My shield and tower."

They continued to correspond together till his death, and some of the letters are exceedingly interesting and affecting; especially one dated April 19th 1810. The last letter he wrote her was dated August 28th, 1812. In the following October he "entered into his rest."

It will be seen from what we have said that our principal objection to these volumes, is, that there has been no abridgment, no compression, no selection; no biographical comments and explanations. A judicious selection from this immense mass of materials might have been made deeply interesting, even without note and comment; but still more so with a slight interspersation of them. As it is, there is very much that is totally uninteresting; very much which from unexplained allusions, dashes and asterisks, is absolutely unintelligible; and endless repetitions of thoughts and feelings in themselves good. To conclude the whole; there is no division into parts, or

sections—no table of contents, and no index of the most important matters, which, where the matters differ so much in value, and those which are most valuable are often buried amongst those which are of no importance at all, would seem absolutely necessary; in a word, we can no where trace the proofs that there has been an Editor at all, except in the title page. We should not be doing him justice however, if we did not state that there is a pleasing, though brief sketch of the life of Henry Martyn's excellent friend and biographer (the Rev. J. Sargent) prefixed to the present volumes. We hope the Editor will yet be induced to compile a selection from these volumes, or what would be better still, incorporate the best portions of them in a new edition of Sargent's life.

The Incarnate One. A Poem in three Books. Part the First.
Ward and Co. London.

WE have swept the Poetical Heavens for a long dreary season, without making a discovery,—bright orbs fair and familiar that we gaze upon with ever new delight have maintained their spheres—and now and then a glittering meteor has crossed our point of vision, and lost itself in darkness to be seen no more; and we were ready to exclaim, in our impatience and regret, the age of poetry is gone,—even the lesser minstrelsy is almost silent, and there is no master hand to awaken the harp of the north or the south, the east or the west; and on high and sacred themes, that own religion for their inspiration,—there are none to sing the Songs of Zion in this strange land. “The World before the Flood,” “The Pelican Island,” and “The Course of Time,” shine with undiminished lustre; and how long will it be ere another star of equal brilliancy and magnitude shall be added to the constellation? Such were our thoughts and feelings, when a very unpretending volume, without name or recommendation, was put into our hands, bearing the title we have announced, “The Incarnate One.” With the very natural prejudice, that like so many others it had been our doom professionally to read, it was on its way to oblivion, we proceeded to cut the pages open, for the purpose of perusal, resolving that if there were “no offence in’t” beyond dulness and insipidity, that it should suffer from our hands no other infliction. We first glanced at this and the other passage as we turned over the leaves. Sometimes an elegant phrase, then a simple metaphor, and occasionally a noble sentiment, as full of devotion as of poetry, surprised and disarmed us. Our task became our pleasure; we commenced in earnest, and read to the end, feeling that we were holding delighted converse with a Christian Poet, worthy to be associated with Montgomery and Pollok.

“The Incarnate One,” is a very happy poetical conception. It is the life of Christ on earth, as it was supposed to unfold its glorious objects, mysterious circumstances, and unsullied virtues to the enquiring and adoring inhabitants of Heaven. The argument of the first book will put the reader in full possession of the author's purpose and plan.

"About thirty years having elapsed since the advent of Christ, the blessed became solicitous concerning his continued concealment and future intentions on earth. Salathiel, one of the archangels, is permitted, in reward for peculiar fidelity, to look a moment into the Book of the Divine Prescience; a company of saints and angels, elated with the expectation that the disclosures made to him will relate to the Messiah, propose to solace their impatience during the interval by recounting the particulars of his advent and of his subsequent history. Gabriel relates the signs in heaven which immediately preceded the incarnation—the advent of Christ—and his own descent with a choir of angels, to herald his birth to the shepherds.—The narration of one of the Eastern Magi succeeds.—Next Simeon relates the coming of the Infant Saviour to the temple. And Joseph (the reputed father of Christ) describes the youth and manhood of Christ, with the remarkable disclosures made to himself when in the article of death."

We cannot withhold an extract from the narrative of the eastern sage.

"In quest of truth,
Long had I wandered in the ways of men;
For I was soon far from the land of God,
Where yonder sun ne'er rises but he sees
A thousand tribes prostrate before his fires."

He then describes his own progress and that of his two companions, visiting all shrines and enquiring of all the oracles, whether of superstition or philosophy—seeking truth from them in vain. He then goes on:

"Disheartened we returned, but not despaired.
This fact, at least, repaid our costly search,—
That one, inspired to teach, must come from heaven;
Or man, lost in the laboured labyrinth
Himself hath made, would vainly toil to gain
Truth's path. Thus Plato prophesied, or taught,
When groping after light, a ray from heaven
Refracted through Phœnicia, met his eye."

Having gained the clue, and assured of the fact that out of Jacob a star should arise, and give a sceptre to the world—he proceeds—

"To ascertain that time
We marked each current sign;—tortured events
To make them speak; obtained the mystic roll
Of Prophecy; pondered each prescient line;
Combined its numbers every various way;
Prayed much together, and apart; not less
Because we found our efforts vain, and feared
That death might come, and rob us of our hope.
One night, when thoughtfulness and prayer had worn
The flesh to sleep—the mind still held awake—
A dream came o'er me:—I beheld a star
Down gliding from the topmost height of heaven
Through utter darkness. As it nearer came,
On me it bent its bright and ardent gaze.
Awestruck and passive, I the gaze returned
With vacancy intense; till, reassured,
This charactery emblazoned met mine eye—
"The star of Jacob rises, follow me."
Forthwith essaying to obey, I woke;

And waking, felt, like lightning flash, the truth
 That 'twas a dream from heaven. With this possessed,
 Early I hastened to divide my hopes
 With those who shared my fears. They, as with minds
 Prepared, listened attent : while Hope, fresh plumed,
 Hither and thither flew, that day ; but where
 To shape its flight knew not, and soon returned.
 The sun had passed the portals of the west,
 To dawn in other climes and give them day,
 Leaving untenanted the cope of heaven.
 Pleased with the homage, Night came forth to reign,
 Kindling her ebony plains with thousand fires.
 Our eyes, as wont, went with her through the skies,
 Ranging the Zodiac ; and called by name
 Each star as it arrived, like gathering friends
 Welcome and long acquaint. But soon we saw
 One sight alone in heaven. The firmament
 Of all besides seemed swept. A stranger star,
 Forth issuing, as from an inner heaven,
 And with a speed which left the labouring sight
 Bounding behind, and threatened to unsphere
 The wheeling orbs—rushed earthwards, till within
 The measurable range of the first heaven.
 There, like a living ruby, dropped from the roof—
 The jewelled palace roof of heaven—it hung,
 Too pure to touch the earth. No oracle
 Was needed to expound my vision now,—
 We saw its archetype."

The narrative proceeds, bright and flowing as a pure stream—
 tells of the interview with Herod, and their arrival at the stable in
 Bethlehem. The scene he thus unfolds.

"No trace of human dignity was there ;
 No tinselled servitors—nor thronging guests—
 Nor censers breathing balm of Araby—
 Nor naphtha cressets flaring 'gainst a roof
 Whose fretted gold flung back the light in pride.—
 Nor fitful steam—nor yet untasted feast.
 But otherwise ;—'twas like a spot from which
 Humility had swept, to the last trace,
 The pomp of earth,—sacred to poverty.
 There sat, of women, the elected, best,
 Unconscious of all want ; say, rather, rich
 Beyond utterance in her new-born wealth.
 Uniting virgin, matron, heavenly grace,
 Blest with the air, withal, of one who felt
 That in her arms she clasped a mystery
 And an unearthly treasure ; and communed
 With high and holy thoughts, and tried to sound
 The unknown depths of past and future scenes ;—
 She looked a sainted one sent down from heaven
 To take that precious trust from earthly arms.
 That precious trust ! O how unlike it seemed
 To what it truly was. The casket gemmed,
 May speak the wealth within. The searching glance,
 May through the many-folded clouds, descry
 Where stands, behind, the palace of the sun."

We must not quote after this fashion ; we refer our readers to the simply beautiful glimpse of the holy child,

—pillowed in helplessness,

“ Upon the lap of Love.”

But the conclusion, for various reasons, we must insert :—

“ Hard seemed it to be warned away thus quick,
As from the fount of life, our thirst unslaked.
But never was obedience laden more
With undeserved and unexpected gifts.
For, from that blessed time, the mystic star,
Which erst illumed our path, seemed to have passed
Into our souls, replenishing with light
Of truth, and peace, and joy, each chamber there.
Henceforth we lived and walked with God near heaven.
And if aught evil cast a moment's shade
Upon our hearts, we thought of Bethlehem
And lived again. And now, though launched forth
Upon an ocean-space of nobler life,
From which earth's memories, receding, fade
Like distant shores,—that hour which saw us tread
The Jewish court, (unconscious messengers,
Sent by high heaven to wake a sleeping land,
To hail Messiah come,) which saw us fall
Where every knee shall bend, even at his feet,—
That hour still rises with a headland height,
Crowned with the light of an unsetting sun.”

Simeon's account discloses some fine sentiments ; and the style, simple and earnest, is worthy of the theme. The passage beginning,

“ My favoured lot was cast
Where God hath fixed his seat and holds his court,
Even in the Temple's shadow I was born,”

would be sublime, were it not so beautiful.

We must also pass over the narration of Joseph, which, in reply to the angelic enquiry, begins

“ I might have asked—as one new come
To hear ye speak of heaven ; or craved your aid
To raise my virgin song before the throne ;
When ye, instead, ask me to speak of earth ;—
But while we speak of Him our theme is heaven.”

The argument of the second book carries on the series of events, and conducts us as far as the gate of Nain.

“ Salathiel, returning from the secret place of deity, announces that the holy angels are to derive an important benefit from the advent of Christ—That his public ministry has commenced, and that he himself and a chosen band of angels are henceforth to wait on his earthly course. Then follows the soliloquy of Christ at the close of the temptation.—Salathiel and the attendant angels minister to him. He is proclaimed by John the Baptist—attends the marriage at Cana—cleanses the temple—his journeyings—Samaria—Nazareth—Capernaum—Effects of his teaching and miracles—his midnight devotion on Hermon—calling of his apostles—His discourse—Raises the widow's son.”

They who think subjects like these unsusceptible of poetry must read “ *The Incarnate One.*” It is the soul of devotion, breathing

out its fragrant essence amid the solemn harmonies of a temple and in the presence of the deity it worships. We cannot omit the following passage—The language of the Christ, as he pleads with his Father on the solitude of Hermon. Oppressed with the scene which this world, apostate and ruined, presented to his imagination, he exclaims—

“God is not there ! Father, I find not thee !
 But thou, all-knowing, and all-living God,
 Hast sent thy Son, not to destroy, but save.
 And thou art in me strong—and I will save ;
 And I do wear their nature, that I may.
 O, lost and ruined ! Ye are my fellow men ;
 Ye know not, nor can know my heart of love.
 I know that ye will pierce it,—but it holds
 The hoarded love of an eternity ;
 And ye, the chosen heirs of all its wealth,
 I know that ye will count me for a curse,
 And dreg my wormwood cup, and cast me forth ;
 But ye are perishing, and I can save,
 This be my only thought, this ever hath.
 When now the Tempter brought the world in pomp,—
 What thought but this possessed me ? what else could ?
 Nought met mine eye, on all sides round, but Death !
 A wilderness of woe ! vast crowded tracts
 Of spiritual immortal essences,
 Invaded, wasted, ruined, murdered, lost !
 A captive world, chained to the spoiler’s wheels,
 Moving along, pleased with the pomp, to death !
 But I will be your champion, I will stand
 Full in his pathway, nor will know to move,
 Till at my feet shall lie his iron rod—
 The dart of death—your broken chains—and all
 The heaped instruments and spoils of sin.
 Death, I will be thy plagues ! Sin, thou shalt die !
 And ye, O ye, mine own, afflicted, loved !
 If to endure all bruises of the world—
 If tears of blood, wept out at every pore—
 If the heart’s life blood, counted drop by drop—
 If all that love can suffer—power can do—
 Do, if required on the black floor of Hell,
 Where doing is suffering—if God can save—
 Ye shall yet rise and reign with me in Heaven.”

We must content ourselves for the present with merely inserting the argument of the third book, and a general summary of the merits of the poem whose completion we anticipate with confidence, as a noble addition to our sacred literature.

“The transfiguration—Moses and Elijah, as the representatives of the Jewish Church, resign their trust and authority to Christ—the approbation of Deity accompanies it—The impious soliloquy of Satan, who has witnessed the scene—his determination to withstand Christ, availing himself of his power of demoniacal possession of the inhabitants of Palestine generally, and to render the name of Christ hateful, by falsely imputing the whole to him.—Our Lord, having explained this satanic plot to Salathiel, informs him that, in answer to prayer, legions of holy angels are on their way to oppose the attempt, and commissions him to take the command. The armies meet—the battle described—the prayer of Christ crowns the arms of Salathiel with success.”

We remember, when "the aspirant Montgomery" put forth his long bruited and most pretending work, "The Messiah" even a friendly critic complained "that the author had formed no adequate notion of the vastness of his attempt—that he had not approached it with slow and reverential steps—nor suffered the majesty of the theme to sink deep into his soul." This cannot be said of the unknown author of "The Incarnate One." He has not only chosen a great subject, but his conception rises with its dignity, a deep and contemplative reverence pervades the whole—there are no unseasonable digressions, no incongruous impertinences mixed up with the loftiest themes a christian poet could select. All is solemn harmony. We hardly know how to characterize the style in which the work is written. There is in it nothing gorgeous—it is even less ornamented than that of Pollok,—nor is there the fine organ tone that swells in the stately line of Mrs. Hemans. A soft and tender spirit, generally tranquil, but not unfrequently fervid, both in thought and diction, is one of its most striking features. It is the very poetry of devotion,—and of christian devotion.—It sometimes reminds us of Shepherd's Autumn Dream, though, as a composition, it is decidedly of a higher order.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Griesbach's Text, with the Various Readings of Mill and Scholz.* London. Taylor and Walton 12mo.

It will hardly be disputed that to ascertain the genuine text of the sacred records is an object of the highest importance to Christians of every denomination. To rest satisfied with the state in which we may happen to possess the Scriptures at any one period, and to eschew all critical labours for their emendation, from a dread of any change in the objects we have long venerated, is rather a sign of indolence or prejudice than of a strong attachment to the sacred cause of truth. But happily for the interests of Christianity, the Scriptures have neither been entrusted to the keeping of superstitious admirers of every thing as it exists, nor have they been abandoned to the caprice of reckless innovators; but from the very first rise of the science of biblical criticism they have exercised the talents of men eminently fitted for the important task they undertook. Born in different countries, educated to different habits of mind, and professing widely different creeds, these great scholars have all agreed in a sincere reverence for the word of God, and a determination not to tamper with its sacred statements by unauthorized conjectures of their own, and at the same time they have been distinguished by that fearless love of truth for its own sake which is essential to the character of every reformer. The result of their labours has been such as might be expected. The precious metal, subjected to their well tempered process of refinement, has been purified but not impaired. Though hundreds of manuscripts have been diligently collated, though thousands of various readings crowd the margins of critical editions of the Scriptures, yet no one truth of Christianity has been in the least degree invalidated by all

the labours of biblical critics, and thus has the truth and authority of revelation been successfully maintained both against the dishonourable suspicions of those who deprecated enquiry, and the malignant anticipations of infidels, who delight to represent the truth which God has revealed in his word as opposed to the reason which he has implanted in the minds of men.

These remarks apply with greater force to the New than to the Old Testament. Though the Hebrew Scriptures have employed the labours of such men as Lowth, Kennicott, and Horsley, not without important results—yet, from the more general study of the Greek language, the greater abundance of critical materials, and other causes, the New Testament has occupied far more of the attention of the learned, and their efforts have been here crowned with greater success.

Not to occupy the attention of our readers with a history of the steps by which the text of the Greek Testament has been brought to its present state, it is sufficient for our present purpose to mention the names of those who stand out among biblical scholars as the founders of what may be regarded as the chief *sects* into which the critics of the Greek Testament are divided.

Dr. *Mill's* edition, published in 1707, is the standard edition of the *Received Text*, and for a long period obtained, as it well deserved, the highest reputation with the learned. During the eighteenth century many very valuable additions were made to the sources from which the genuine text of the New Testament may be determined, and several editions were published, some of which are of considerable importance. But the close of that century was marked as a new era in the science by the publication of Dr. JONAS JAMES GRIESBACH's celebrated edition, in which a new text, considerably differing from *Mill's*, was presented to the world, accompanied by a vast amount of various readings. The principles on which Griesbach proceeded have been strenuously, and in some points successfully, opposed by various eminent scholars, but his edition has obtained the general confidence of the learned, and was allowed to be the best, until the appearance of that of Dr. MARTIN AUGUSTIN SCHOLZ, the first volume of which was published in 1830, and the second in 1836. To the large number of manuscripts previously collated, Dr. Scholz has added 566, examined wholly or in part by himself. He also differs widely from Griesbach in the degree of authority he assigns to the various documents on which the text is founded, and the general result of his labours, as compared with those of Griesbach, has been to restore many of the readings of the *Received Text*, which the latter had rejected.

Nearly all the smaller editions of the Greek Testament intended for ordinary use, are formed upon the *Received Text*, and comparatively little has been done to make the labours of later critics generally accessible. This desideratum is amply supplied by the elegant edition, the title of which stands at the head of this notice.

The editor has adopted Griesbach's text, as that which is most generally received among the learned; but at the end of the volume

there is a collation of the texts of Griesbach and Scholz, so that we have, in fact, both those texts in this edition. On this account it will be particularly valuable to those who are unable to obtain the large and expensive volumes of Griesbach and Scholz. The principal various readings are given in the margin, distinguished by Griesbach's stenographic marks, indicating the degree of probability to be attached to them; "and," we are told in the advertisement "especial care has been taken to mark those words of *Mills* or the *Received Text*, which Griesbach has expunged from his edition." Occasionally there are short critical notes on passages which have been much disputed, stating the chief arguments for and against the reading. The usefulness of the work is much increased by the marginal references, which have been carefully examined, so as to exclude all which merely indicate *verbally* parallel passages, and a distinct notation has been adopted for parallels of single passages and those which are narratives of the same events. Each book has a short preface, stating its date, its general contents, and what is known of its author; and in the case of the *Antilegomena* or *disputed books*, the chief arguments for their canonical authority. The whole volume is preceded by an introduction, containing an account of the formation of the canon, a concise history of the text, and a description of the principal manuscripts and ancient versions. The introduction is followed by three chronological tables, the first of which is a harmony of the four gospels; the second, the apostolical history; and the third, St. Paul's life and writings. The volume is elegantly illustrated by fac-simile specimens of the Cotton and another ancient manuscript, and a vignette representing a silver denarius of Tiberius—the "penny," having "the image and superscription of Caesar," mentioned in Matt. xxii. 19, 20. The typography is clear, and as far as we have compared it with the larger editions, accurate, the paper good, and the whole appearance of the volume remarkably elegant, while the price is so small as to form no obstacle to its general introduction even into schools.

The editorial duties appear to have been performed with great care and judgment, and the whole work reflects much credit on the spirit and taste of the publishers.

We therefore cordially recommend it to ministers and all students of the Greek Testament as an edition which presents an accurate view of the present state of the text, embracing the chief results of the most recent labours, in an elegant and convenient form, and at a trifling cost.

Thoughts on the Past and Present State of Religious Parties in England. By Robert Vaughan, D.D. Professor of Ancient and Modern History in University College, London. 12mo. pp. xxi. 119. Jackson and Walford.

WE believe that a feeling of regret is prevalent among many of those who neglected to attend the service which gave existence to this dignified but bold and faithful representation of the state of religious parties. They who had the gratification to witness the chaste and

characteristic demeanour of the preacher, will not soon forget the interest which was awakened at the announcement of his theme; and the attention of the hearers attracted and absorbed with the practical illustration, while the facts and incidents, called forth by the occasion, were being related. It was wise in the Church at Union Street to avail themselves of so fit an opportunity to observe a jubilee, and it was happy that they fixed upon one to conduct its solemnities so well qualified for the task. The historian of the Stuart Dynasty has investigated and thoroughly imbibed the principles of those devoted men who revived and publicly taught the too long neglected polity of the New Testament, and is therefore able to vindicate their memory from the reproaches of party malingers. Among such, we have no disposition to class the author of "The Book of the Church;" though nothing is more evident, and we might say, palpable, than the deficiency of correct information which is betrayed in that portion of Dr. Southey's work which concerns the nonconformists. He relied, almost wholly, on the testimony of the professional and mercenary opponents and traducers of the founders of our churches, while their own testimonies have been overlooked; but their opinions and sufferings must eventually procure for their memories the perpetual renown of private virtue and the reward of public gratitude!

By a sort of *ruse* which the most honourable men are accustomed to practise, this work is dedicated in set terms "To the Rt. Hon. and Rt. Rev. Charles James Blomfield, D.D. Lord Bishop of London." We notice it thus, because of the surprise which would come upon our ancestors, could they but behold the effect time and the progress of liberal opinion have wrought in producing conventional concessions. A "Lord Bishop," thanks to those ancestors, is not now armed with terrific authority to drag "Separatists" from their homes, to pillage their books and writings, or to incarcerate the hapless victims in their lordships' "coal-holes," and we would fain hope, that a "Lord Bishop" does not now exist in England who would so exert his authority if he possessed it. Dr. Vaughan makes use of the opportunity, to acquaint his lordship that

"The substance of the present publication was delivered as a discourse in Union-Street Chapel, Southwark, on the second of January last. Fifty years had then passed since the day on which that chapel was opened for divine worship; and the Christian church still assembling there, claims to be regarded as the oldest Independent or Congregational church in the kingdom."

Many intelligent and devout persons became desirous that an occasion so well adapted to awaken profitable reflection should not pass without notice:

"A religious service, accordingly, took place; the gentlemen from various congregations, who were present and who afterwards dined together, requested that the discourse which they had heard in the morning should be printed, and with this request I signified my compliance. But the observations made in the discourse have been so far amplified, that I have deemed it advisable to give them the title now prefixed to them, and to publish them in an altered form."

He has not omitted to show his lordship the false position he occupies for obtaining that just view of religious parties which, as a statesman and Christian, he is bound to take:

"It is inseparable from the station which you fill, that you should be in almost ceaseless connexion with sources of communication, tending to produce and strengthen every kind of prejudice against dissenters; and never has misrepresentation, with regard to persons of that class, been more rife, than at this moment. The public press, political and religious, is tainted, in this respect, as to the core; and there are large sections of society which too nearly resemble it. My impression is, that you, my Lord, are not governed by the indiscriminate reckless enmity with which we have to contend in many quarters."

In a paragraph to which it is impossible to do justice, without transcribing the whole, a well-drawn picture is set before his lordship, of the various burthens and privations dissenters are still made to endure; and he is justly reminded of the *esprit de corps* actuating his lordship's reverend colleagues:

"Nor has it been enough that these grievances should press upon us. How often, within the last twenty years, have we been assailed with every sort of misrepresentation and abuse. It would be easy to collect volumes of passages of this nature from the visitation discourses, and the periodical and general literature of Churchmen, the scorn and contumely of which nothing could exceed, describing us—in the very language of the men who sent our martyred fathers to the place of execution—as not more than 'half Englishmen,' because we do not bow the knee to ecclesiastical supremacy of the crown; and denouncing our religion, not merely as 'destroying more souls than it saves,' but tending *only* to destroy, and as no better than a covert, under which to indulge, if not to the practice of sedition, certainly in all the malign passions considered as leading to such practices!"

Well has Dr. Vaughan deduced what could not but be expected from the "regions of despotism." But looking on the question with feelings of "charity," so needfully enforced on the consideration of either party, our respected advocate takes upon himself to concede that "in the state of society existing in England," it may be "far from expedient" to determine that there shall be no Established Church. "While the social system of England," he says, "shall be what it is,

"And while the prevalent feeling in favour of an Established Church shall be what it is, there ought, as I conceive, to be such a church. The dissenter may say, that the state, in this respect, is exercising a power which it ought not to have assumed; but so long as the state is not so persuaded, it should not be expected to relinquish the policy which has naturally resulted from its different consciousness of duty. Principle on this real question, may be of as much moment to the Churchman as to the Dissenter."

Now, while we go along with the Doctor in his salutary and liberal admission, we question the strict propriety and soundness of conceding so much to the subsistence, under any circumstances, of a dominancy which, if our doctrine be indeed scriptural, is an instrument of mental bondage, and presents an obstruction to impartial liberty, and to the free operation of divine truth which, before it can be "glorified" must have its own unrestrained "course!" But we must, in justice, state that, after all, the Reverend Professor's theory is that the endowed church should be no longer pampered with state favouritism to the cost of the other religious communities, but should simply subside upon her present acquisitions; and that dissenters shall no longer labour under "civil inferiority." Whether his lordship and his brethren be "fair-minded" enough to

join issue here, and to strike hands, is more than we can venture to determine.

We have dwelt so long on the dedication, that we have scarcely left ourselves any space for describing the dissertation. It is comprised in four sections of about equal extent; and as a motto to which, these words of eternal wisdom are selected, "the truth shall make you free," John viii. 32. In prosecuting his discourse, the Professor considers—the influence of religious truth in social freedom and improvement: the character and sufferings of the early Congregationalists: the Nonconformist controversy: and, the present position of Congregational Dissenters.

In the second page, we meet with a proposition which is in strict accordance with our own decided conviction, as expressed already: "the progress of truth, in every form, is the progress of the free principle, however much the ignorance and selfish passions of mankind, strengthened, perhaps, by artificial circumstances, may tend, for a time, to impede or divert its natural course of action." Surely, the Doctor must have brought himself under his own categories, when, as we have shown, he conceded to policy, though "for a time," the retarding influences of a gorgeous and pampered church!

As the entire syllabus of the plan would disproportionately occupy our pages, we can only press it upon our readers to peruse the book: many of themselves, and all the ingenuous youth of our community, will find in it a most instructive survey of the ecclesiastical history of their country, treated with consummate judgment; the fruit of deep research and calm, philosophic, discernment and reflection.

The decline of presbyterianism, one of the most remarkable features of our age, and of modern dissent, is thus in part discussed:

"Why this declension should have taken place thus widely in connexion with presbyterianism, and be almost unknown in connexion with congregationalism, is a question deserving some consideration. The presbyterians, during some time after the revolution, were much the most numerous and wealthy body among the dissenters, and included of course the larger proportion of educated nonconformists. Their places of worship also, were the most considerable in regard to numbers and endowments. The temptation to religious indifference, so common when external difficulties subside, was stronger in the case of these persons, from their more easy circumstances; and, at the same time, there was a peculiarity in presbyterianism which led the people to vest high powers in certain officers chosen from among themselves, powers which in great part should not have been thus delegated; and the class of persons most liable to the sort of defection adverted to were generally raised to these responsible trusts. In the admission of communicants, in all negotiations with ministers, and especially in the management of the property belonging to the interest, the influence of these functionaries was often such as to enable them to continue a ministry among them, which even the majority were known to disapprove. In the disputes which arose from this cause, if numbers were on one side, strength was generally on the other, and the dissatisfied community withdrew to other communions. It is true presbyterianism may be so guarded as to be protected against this tendency towards the evils of oligarchy; but dangers of this nature are inseparable from it. These wealthy elders and trustees soon melted away, for the greater part, into the Established Church; and those who remained, have succeeded in giving a sort of perpetuity to an expiring cause principally by means of funds which the piety of former generations bequeathed to very different purposes. Had the authority of the people in those churches been such

as congregationalism would have conferred upon them, and had they acted upon that authority, such results would not have appeared. Arianism, or Socinianism, might have reached to some of their ministers, and to small minorities among themselves, but the root and substance of their churches would have remained, and have been flourishing at this day."—pp. 41, 42.

Here we must close by remarking, that the congregational body is under peculiar obligation to the church in Union Street, for having induced the learned Professor to prepare and publish this interesting volume. As a memorial it would have been more complete had it comprised a sketch of the proceedings at the festival dinner which followed the public religious services of the day; they are however reported at large in the Patriot newspaper of that week, to which we may refer our readers for any further information respecting it.

CRITICAL NOTICES.

British Ecclesiastical History, including the Religion of the Druids, the Introduction of Christianity into Britain, and the Rise, Progress, and present State of every Denomination of Christians in the British Empire. By the Rev. Thomas Timpson. 12mo. London: Simpkin, Marshall, and Co. pp. 660.

As the spirit of discussion on the ecclesiastical affairs of this country extends through various grades of society, the public must feel the want of a compendious and popular history of the British churches. Such a volume has long been a *desideratum*, for we know not any book which contains a complete epitome of the ecclesiastical transactions of the United Kingdoms. The industrious compiler of this volume has done much to supply that *desideratum*, for which he deserves the special thanks of the rising generation. He has divided his volume into nine books; the two last, comprising the period from the Revolution to the present time, are remarkably full of information respecting the moral and ecclesiastical condition of the various denominations and religious societies of our beloved country and its wide-spread colonies.

This work will be found well adapted for vestry libraries, and we wish that every family book-case were supplied with so useful and candid an epitome of British church history.

The Pilgrim's Progress. By John Bunyan. Most carefully collated with the Edition containing the Author's last Additions and Corrections. With a Life of the Author, by Josiah Conder, Esq. Twenty-five Engravings. 8vo. London: Fisher and Co. 1838.

The Pilgrim's Progress from this World to that which is to come, delivered under the similitude of a Dream, by John Bunyan. With a Memoir of the Author, by J. A. St. John, Esq. And a Key to the principal Matter, spiritual and otherwise, by Henry Wood, Esq. A new Edition, with Scripture Passages. 12mo. London: Joseph Rickerby. 1838.

It is not necessary that we should pen one line to criticise the genius or to eulogise the productions of Bunyan. "Pages," as Mr. Conder truly says, "might be occupied with the encomiums with which poets and critics have of late delighted to honour this once obscure and despised religious writer;" and after Cowper, Scott, Byron, Wordsworth, Coleridge and Montgomery have all paid their tribute of admiration, ours must indeed be superfluous. Our business is with its editions, rather than with the work itself. Dr. Southey thinks it probable that no other book in the English language has obtained so constant and so wide a sale. We have before us two editions which have been

added by their enterprising publishers to the now untold number of impressions, each of which possesses distinctive excellencies, though they are quite dissimilar in character and appearance. Mr. Rickerby's edition is neat and portable, without any graphic illustrations, but enriched with the texts of Scripture, quoted at length at the foot of every page.

Mr. St. John, who is known to the public as the able editor of the Masterpieces of English Prose Literature, and other publications, has supplied a Life of Bunyan and an Essay on his character and writings, while another hand has furnished a species of index to the whole, entitled, "A Key to the principal Matters, spiritual and otherwise." We have not time to test the accuracy of this volume, but it is very neatly got up, and at a price within the reach of general purchasers. The edition of Messrs. Fisher is a beautiful volume, partaking of all the splendour of an *annual* in its typography, graphic illustrations, and binding, and of the accuracy of an English theological classic, and may be fairly entitled the drawing-room and library edition. It consists of Mr. Conder's memoir of the life and writings of Bunyan, occupying more than fifty octavo pages, the text of the Pilgrim's Progress, which has been carefully collated with the most accurate of the author's own editions, and the brief explanatory notes of Mr. Mason, with twenty-five wood and steel engravings; the whole forming a splendid octavo volume of nearly 450 pages.

Mr. Conder's memoir we have read, and consider it an able and instructive performance, by which the value of this edition is greatly enhanced. The explanatory notes are by Wm. Mason, Esq. That gentleman was a magistrate for the County of Surrey, and an intimate friend of Mr. Toplady, to whom he succeeded as the Editor of the Gospel Magazine. In that miscellany there first appeared his Notes on the Pilgrim's Progress, which have since been published with many editions of the text. They are quaint, but experimental, and will doubtless be esteemed by many readers. It only remains for us to speak of the general execution of this volume, and we must own that it not only reflects great credit upon its enterprising publishers, but is also a striking illustration of the advance of the arts of typography and design in this country during the last half century. We have now before us an octavo edition of this work, published by Johnson in 1766, the thirty-first edition, "adorned with curious sculptures, engraven by J. Sturt," which the editor calls beautiful, and intimates was published at the expense of several gentlemen, who had "handsomely and generously contributed large subscriptions" towards it. The contrast of the letter-press is remarkable, but that supplied by the engravings is really wonderful. The beautifully designed illustrations of Mr. Melville display a poetic feeling such as "J. Sturt" never knew, and the execution of the engravings is even more superior than the designs. The scene in Vanity Fair, from the comic yet faithful graver of Mr. Cruikshank, is a valuable addition to the illustrations. We cordially recommend this truly beautiful and standard edition of an eminent christian classic to the patronage of all our readers of taste.

The Portion of the Soul, or Thoughts on its Attributes and Tendencies, as indicating its Destiny. By the Rev. Herman Hooker. 18mo. Seeley: London.

A SHORT, elegant, and philosophical essay by an American Divine, on a most important subject.

Faith and Purity: two Charges addressed to Missionaries proceeding to the South Seas. To which is added, a Letter relative to the Preservation of Health. By the Rev. Richard Cecil, of Turvey, Bedfordshire. Ward and Co. 18mo.

Both of these discourses are excellent. The last, which was delivered at Barbican Chapel to the Rev. Wm. Gill prior to his accompanying Mr. Williams to the Hervey Islands, being the most recent, will probably be most interesting. It is entitled, "The missionary exhorted to purity of doctrine and of life."

The charge is founded on 1 Timothy v. 22. "Keep thyself pure." In illustrating this apostolic precept, and in applying it with reference to doctrine,—to moral evil,—to worldliness,—to the fear of man, and to self-sufficiency, the amiable and pious author affectionately urges on the missionary the importance of keeping himself pure from error, from sin, from a worldly spirit,—from the undue influence of fellow creatures, and from self-confidence. Under each of these heads many valuable observations occur, the fruit of experience, of love, and of a sound mind.

The Queen. A Memorial of the Coronation. 32mo. gilt. Ward and Co. 1838. This literary toy will convey many constitutional principles, historical facts, and pleasing anecdotes of her Majesty and the royal House of Brunswick to the reader. It is cheaper than most of the medals struck to commemorate the coronation, and in our judgment is far more useful too: for the execution of inferior medals is only injurious to the reputation of the age, in reference to the numismatic art, by handing down to posterity medals quite unworthy of the times and the occasion.

THE EDITOR'S TABLE.

Sketch of the late Wm Wilberforce. By Joseph J. Gurney. William Ball, London. 32mo.

A Letter to her Most Gracious Majesty, Queen Victoria, on the Irreligion of Oaths. By a Member of the Church of England. 8vo. London: Darton and Harvey.

An Apology for Millenarianism. 8vo. London: Nisbet.

The Sacramental Meditations and Spiritual Experience of Rev. Philip Doddridge, D. D. Second Edition. W. Edwards. London.

The Doctrine of the Person and Work of Christ: in a Course of popular Lectures. By Ernest Sartorius. Translated from the German. London: Religious Tract Society. 12mo.

Heaven taken by Storm; or the Holy Violence the Christian is to put forth in the Pursuit after Glory. To which is added, The Saints' Desire to be with Christ. By Thomas Watson. London: Religious Tract Society.

The Historical and Geological Deluges compared. Part II. By E. Hitchcock. Edinburgh: T. Clark.

Considerations of the Vital Principle; with a Description of Mr. Crosse's Experiments. By John Murray, F.S.A. F.L.S. Second Edition. London: E. Wilson.

The Natural History of the Silk Worm. Second Edition. By John Murray, F.A.S. F.L.S. Wilson: Royal Exchange.

The Penitent's Prayer; or Brief Remarks on the Fifty-first Psalm. London: Religious Tract Society.

The Devotional Letters of the Rev. Philip Doddridge, D.D. affording Advice and Consolation under Family Bereavements and other trying Dispensations of Divine Providence. Second and corrected Edition. London: W. Edwards. 18mo.

Village Facts. By Samuel Barrows. 32mo. Second Edition. London: Ward and Co.

The Christian Church considered in relation to Unity and Schism. By the Author of Hours of Thought. London: Hamilton, Adams, and Co. W. Innes, Edinburgh.

A Sermon delivered before the London Missionary Society. By William Campbell, Missionary to Bangalore. 8vo. London: Hamilton, Adams, and Co.

A Sermon preached on the Death of Rev. Robert Housman, Leicester. By Rev. James Stratter, Lancaster. L. Willan and Co. 8vo.

A Lecture at the Chester Mechanics' Institution. By S. Luke. Chester. 8vo.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

RELIGIOUS LIBERTY ASSERTED IN UPPER CANADA.

During the late melancholy revolt in Upper Canada, a vigorous effort was made to identify reformers with rebels, and to bring under general suspicion all those who were the moderate and enlightened advocates of civil freedom and religious equality. The Rev. John Roaf, the minister sent to Toronto by the Colonial Missionary Society, had not long been in that city when the rebellion broke forth, and though he entirely avoided all political associations and proceedings, and even abstained from every expression of opinion on the subject, yet his actions were watched by spies, and some of his most excellent friends were placed in circumstances of no common solicitude. When the revolt was suppressed, it was found that not a member of his church was any longer suspected, and their loyalty to their Queen was unquestioned, while their allegiance to the King of Zion was maintained.

When a government triumphs over its misguided subjects by force of arms, a spirit of servility creeps over the minds of men, and great principles are trampled in the dust, from the ignorance of the governors, or the cowardice of the governed. Such would have been the case at Toronto, had not religious liberty possessed a fearless champion in the person of Mr. Roaf.

On the 22d of January last, Sir F. B. Head issued a Proclamation to the following effect:—

“To all our loving and faithful subjects, in our Province of Upper Canada—
Greeting:

“Know YE, that taking into our most serious consideration, the merciful interposition of Divine Providence, and that it hath pleased Almighty God to deliver us from the dangers and calamities of the unnatural Insurrection and Rebellion with which we have lately been afflicted: We have resolved, and by the advice of our Executive Council, for our Province of Upper Canada, do hereby *command*, that a day of Public Thanksgiving be observed throughout our said province, on Tuesday, the sixth day of February next, so that all our people therein may humble themselves before Almighty God, and in the most devout and solemn manner send up their prayers, praises, and thanksgivings, to the Divine Majesty, for having removed the heavy judgments which our manifold provocations have most justly deserved; and for beseeching God still to continue to us His mercies, favour, and protection; and *we do strictly charge and command*, that the said day of Public Thanksgiving be reverently and devoutly observed by all our loving subjects, in our said Province of Upper Canada, *as they tender the favour of Almighty God, and would avoid His wrath and indignation, and upon pain of such punishment as We may justly inflict on all such as condemn or neglect the performance of so religious and necessary a duty.*”

Mr. Roaf, feeling that the Lieutenant-Governor was strangely over-stepping his prerogative by the style and spirit of this Proclamation, addressed the following letter to the Editor of a public newspaper:—

“Sir,—His Excellency the Lieutenant-Governor of this Province has issued a Proclamation for the observance of the 6th of February, as a day of ‘Thanksgiving,’ and, as in this case, I must publicly refuse obedience to authority, I feel bound to submit my reasons for so doing to the Government and the public. Will you allow me the requisite space in the columns of your next number.”

“It is with me a religious duty to ‘honour,’ ‘pray for,’ ‘submit to,’ and pay due ‘tribute to’ the ‘powers that be,’ wherever I reside,—*religious*, because required by God. I also admit that every man in this country is under immense

obligations to love and praise God for preventing conflict and slaughter in the late insurrection, and so soon restoring peace. I cannot, however, obey the present 'command' to 'humble ourselves before Almighty God, and in the most devout and solemn manner send up our prayers, praises, and thanksgivings to the Divine Majesty;' because I cannot recognize any secular authority in religion where 'Christ is all and in all,' and claims to himself our entire faith and service. The Lieutenant-Governor bears the commission of the Queen—but not that of Christ. Conscience is not his province; and spiritual allegiance to him would be treason to heaven, as a woman's affections to a second man would be unfaithfulness to the husband; and as a recognition of a rebel and usurper would be disaffection to our lawful Sovereign. The Proclamation requires that 'the said day' be 'reverently and devoutly observed,' as we 'tender the favour of Almighty God, and would avoid his wrath and indignation.' I cannot for a moment admit the promise of God's favour, and threat of his wrath and indignation, by a human being and a mere political officer. If, too, earthly rulers may, according to their own views, select days of religious observance, and 'command' our compliance, it would be right in a Roman Catholic King or Governor to appoint the fast and festivals of his church, and conformity would be our duty. Hence the necessity of keeping spiritual and civil jurisdiction distinct. To avoid an apparent concession to spiritual assumption, I must disregard the present Proclamation. I must do so, too, because a 'command' cannot induce true devotion, and in most cases will only lead to a mere hypocritical semblance of religion. Reverence and devoutness do not come by orders and threats—they are the result of personal conviction and humility and love towards God. Shops may be shut, prayers said, and sermons delivered—but contrition for sin or gratitude for God's mercies be unknown. A general mockery of religion and of God is thus all that I expect from this state religiousness;—and in it I cannot have any participation. I further object to this appointment—because '*thanksgiving*' should be preceded by *humiliation* and *repentance*. Our late alarms and fears have been induced by sin, and the first step to be taken is an honest and a searching inquiry into the evils which have caused the displeasure of God, and hence the derangement of society. I do not refer to political errors—for as a stranger in the country, I do not understand its politics, and as a Minister of Religion am indisposed to meddle with them. But political disorders are the consequences of moral diseases. We have lately seen the *symptom* only, not the *malady*—and it is a time now to ascertain (in good faith) what there is in the people or their rulers that has so early involved this fine country in trouble. God has suffered us to be afflicted because 'we have provoked the Holy One of Israel to anger;' and he now pauses to say, 'Why should ye be stricken any more?'—'Wash you, make you clean, put away the evil of your doing from before mine eyes, cease to do evil, learn to do well.' Before, then, we rejoice and have thanksgiving, we should ascertain whether allowed ignorance, or 'a haste to be rich,' or any other vices are the cause of the disorganization that has arisen.

"I am, Mr. Editor, your's respectfully,

"J. ROAF.

"Bishop's Buildings, 1st Feb. 1838."

After its publication, the municipal authorities quartered six soldiers upon Mr. Roaf, though no other minister in the city, nor one of his neighbours was so treated. Having the alternative of submitting to a fine, he refused to receive the soldiers; and articles of furniture worth four times the amount of the fine were taken from him. Besides this indignity, he was warmly attacked by the Editors of "The Patriot," "Christian Guardian," and "Commercial Herald," to which he replied in a second letter, which, though long, we wish to place in the hands of all our readers, on account of the just principles it contains.

"Gentlemen,—In your strictures upon my letter in the '*Palladium*,' you appear, in several instances, to have mistaken my meaning, and in others to have advanced principles in which I cannot silently acquiesce. I therefore beg leave to submit to you a few explanatory remarks—sincerely regretting to associate your

very dissimilar articles in one reply, which, however, is rendered inevitable by your rules for the management of your several papers. The article in the 'Patriot' exhibits an anxiety for truth and a Christian courtesy—that in the 'Commercial Herald' is apparently the very best the writer could produce—that in the 'Christian Guardian' is evidently insincere and spiteful.

"Before I proceed to the principal subject in dispute, I must put myself right with respect to His Excellency—for it is insinuated that my letter was an expression of disrespect to the Executive Government. Now I am ready to disavow every such feeling—nor can I see anything in my expressions to justify the imputation. I honour Sir F. B. Head as the representative of my Sovereign, and if I knew of anything that I had said or done either contemptuous or hostile to him, I would at once offer the most ample apology. The religious body to which I belong has been distinguished by a patient and uniform fidelity to the present royal family in Britain, and an equal devotedness to popular liberty and education. My intention in my letter was to explain, that in refusing to observe February 6th, as a day of thanksgiving, I withheld from His Excellency only a spiritual allegiance—an allegiance which I maintain was claimed by the Proclamation, and which no man owes to another. So long as I reside in the Province, its Governors will have my full submission in all matters within their jurisdiction; and if I do not mistake the character of Sir F. B. Head, he will give confidence to some who do not claim *all* the loyalty of the Province, or attempt to insinuate away the innocence of their neighbours.

"With regard to my objection to observe February 6th as the day of thanksgiving, I wish to be understood before I offer a further justification. I have before admitted the duty of thanksgiving; I am ready to acknowledge, too, that His Excellency did well in selecting a day for general observance, and proposing that day to the community. But I maintain that His Excellency did more than this; he *commanded* that that particular day should be kept, thus making the observance an act of obedience to *him*—yea, more, he commanded it 'upon pain of such punishment as he might justly inflict'—yea, more still, he promised 'the favour of Almighty God' to those who obeyed the vice-regal *command*, and threatened 'his wrath and indignation' to those who contemned or rejected it. Now this seems to me to be an assumption of the power 'to bind and loose,' to make the observance of that single day binding upon the conscience, to claim God's favour and wrath to ratify Sir F. B. Head's selection and command. I am quite willing to follow a good example and good advice; but when authority and compulsion are employed, I dare not recognize in man what I believe belongs to *Christ only*. The command and threats in the case make a momentous change in the proceeding. Were I to be asked by a poor man to help him, it might be my duty to do so; but were he to *demand* my money and threaten me with 'such punishment as he might inflict upon refusal,' compliance would be not *charity* but *cowardice*. The Proclamation was not 'based upon the acknowledgment of the Divine Supremacy in the conscience'—it makes the observance imperative, not because of the propriety of the act, but because of Sir Francis's threats and commands—the compliance was to be not a mere performance of what was right, but a recognition of authority to appoint specific days and take cognizance of religious acts. To thank God and keep a day for the purpose I consider to be good—to recognize any second legislator in Christ's kingdom I think to be wrong. Let this explain my supposed inconsistency in saying, that I 'submit to' state authorities, and yet refusing submission in the case of the Proclamation. I 'submit to every ordinance of man for the Lord's sake'—but a matter of faith or conscience is not properly an ordinance of man. Every separate officer in society has his own appropriate jurisdiction; and as in 'the church of the thirty-nine articles' a governor would not be allowed to perform clerical acts, so in the church of Christ, he should not be allowed to exercise spiritual authority. The very apostle that tells us 'to be subject to the higher powers,' refused to obey magistrates and emperors in things spiritual, and died as a martyr to maintain a simple fidelity to Christ. The magistrate is a 'minister of God for good;' but it is in the office in which he is 'a terror to evil doers and a praise to them that do

well'—it is in his *judicial* capacity, and not as a spiritual legislator or executioner. In short, the case seems to be this—that if 'the powers that be' are to judge of holy days, or forms on behalf of their people, then Christ's authority is not single and absolute in his church, our faith will enquire not 'what saith the scriptures?' but 'what saith the proclamations?' If they may appoint *one* day, they may appoint *two*, or *fifty*, according to *their own discretion*. We must look to, and submit to their authoritative dictation, instead of employing our personal judgment on the Christian canon; and thus Protestantism will be a mere substitution of kings and governors for popes, and Christianity will be (as infidels have urged) only a political engine.

"But why be so scrupulous in these matters? Because I would not let the *small* end of the wedge be inserted, lest the *large* end should too soon follow. In religion every thing is of importance—and a quick sensitiveness is the first indication of a healthy conscience. Besides, amidst the confusion and violence incident upon the outbreak of a political conflagration, Christian guardians must be on the alert to protect and rescue religious principles and rights, which are liable to be removed by ecclesiastical robbers. Our rulers do not wish the spirit of religion or religious liberty to be bowed down and crushed, by the measures employed to quell insurrection; and those that do wish it will find conscience indomitable, and the present British government just. Deploable, however, is it to see ministers and churches offering to 'sell their birth-right for a mess of pottage,' trying to seduce the authorities to purchase their blood-bought patrimony by a few acres of wild land. The outburst of ecclesiastical servility, occasioned by my letter, shows a present imminent danger to religious liberty, that dearest right of man; so also does the attempted punishment of myself, for daring to act as a watchman in Zion, in the quartering of six militia-men upon my family—the very means employed by the French Papists to break the spirit of the Protestant clergy after the revocation of the edict of Nantes. However, I can once for all tell my uproarious abusers, lay and clerical, that with secular politics I will have nothing to do; but if they mean to prevent my maintaining the full rights of conscience, they must not resort to obloquy or annoyances, or clamour, or bribery,—they must take my person.

"The 'Patriot' has drawn into his argument the whole question of national religious establishments—a ground upon which on any suitable occasion I shall be happy to break a friendly lance or two with him. Dr. Owen and Matthew Henry (whose words are said to be quoted) were great and good men, but not oracular, inspired, or perfect men—they lived in times in which popery (which has always loved state-religions) had been imperfectly eradicated—and their attention was given to the greater doctrines of salvation, and not to what is the appropriate work of present attention, ecclesiastical reformations. Now we Congregationalists have not a 'faith standing in the wisdom of men,' though they be even such men as Owen and Henry. We consider it to be a duty of kings and rulers 'to promote the public good, both civil and religious, by all such means as are not subversive of public and private right,'—but we consider, too, that national religious establishments *are* subversive of civil liberty and corrupting to religion, prevent public freedom, and crush a private right of judgment. I am told 'that a general mockery of religion and God has been quite as much the result of sectarian fanaticism as of state-religiousness.' Well then, let us have neither the state-religiousness nor the sectarian fanaticism. This latter evil is a curse, whether in an established sect or an unestablished. That much fanaticism was exhibited during the Commonwealth is true, and so was much religion; and wherever a religious spirit is general and active there will be much that is spurious as well as much that is genuine, just as a trading community will contain many crafty speculators, and much liberty will be attended with some licentiousness. There are checks which nature and Providence soon bring to act upon fanaticism, and if instead of leaving it to these checks we employ an established church, we shall extinguish religion itself, with perhaps its counterfeit. David Hume, the deist, advocated national religious establishments upon the ground that they checked excessive religion—and we know that any religion was with him excessive.

"When the Episcopal Church was re-established at the Restoration, it immediately brought in the lethargy in religion and licentiousness in morals, which disgraced the reign of Charles II. As for the French revolution—an established church had previously rendered religion despised and hated. The English dissenters are blamed for joining in political proceedings with infidels, &c. &c., but the establishment robs and degrades all that do not belong to it, and all are driven into one common attitude of defence. And if some general resistance be not adopted *here* the tyrant-church will seize the public property, lift up her mitred front in courts and parliaments, and the despotism of the English villages will be spread over all the land. But why do church people blame us dissenters for coalescing with men with whom they themselves unite in supporting the church by tithes and church-rates, and whom they are obliged to admit to the sacrament, whenever required. The church publications were lately clamorous in their denunciations of the recent appointment of *infidels* to *professorships* and *bishoprics*, and yet all are going on together in the church. Some men (like Dr. Paley) cannot afford to keep a good conscience. We love much of the spiritual part of the Episcopal Church, but are driven from her *secular* establishment—we say, 'take away her battlements, for they are not the Lord's.'

"I remain, Gentlemen,
 "Your's, in the cause of religion and religious liberty,
 "J. ROAF.

"Bishop's Buildings, Feb. 13, 1838."

We are happy to know, that now the excitement has passed away, the truth and justice of the principles Mr. Roaf asserted are generally conceded, and the parties who were most active against him, are ashamed of the part they took in this spiteful prosecution.

"CHURCH AND STATE" IN CONNECTICUT, NEW ENGLAND.

The Chief Justice of this State, Mr. Williams, is a deacon of the first Congregational Church at Hartford. One of his brethren in the same office, Mr. Ellsworth, has been recently chosen by his fellow citizens to be Governor of the State. On a communion Sabbath, these gentlemen, the highest civil and judicial officers in that portion of the United States, are seen officiating as deacons at the Lord's table according to the simple usages of Congregational churches—"the greatest amongst them being the servants of all."

CONGREGATIONAL ACADEMY, BRECON, NORTH WALES.

The Congregational Fund Board of London has for many years supported a Theological Seminary for the education of young men for the ministry amongst the Independent churches in Wales. The improved circumstances of those churches seemed to require that they should participate alike in the support and management of the Academy. In March, 1836, the Board resolved that Newtown was no longer eligible for the Academy, and that all further grants should, after the following Christmas, be withheld, unless it should be placed under the effective and direct management of the Welch churches in co-operation with the Board. There being then but little hope that the churches of the Principality would exert themselves while the Board continued its support to the existing institution, it was resolved in October, 1836, that circumstances rendered it inexpedient that they should further interfere in the formation or support of such an institution; but should the friends in Wales establish an Academy of which the Board could approve, they would aid them in the support of it. Thus thrown upon their own resources, delegates from the different counties met at Brecon to appoint a committee to establish a new Academy in that town. The Rev. Mr. Blow having offered to sell his own house on liberal terms, the committee have gladly purchased it for £1150, and collections have been recently made for the payment of that sum, and towards the permanent support of the institution. "To help them, who will help themselves," is true charity, and we are glad that

the firm course taken by the Congregational Fund Board has brought the Welsh churches to a sense of their duty and interest, which cannot fail to be useful.

ST. LEONARD'S INDEPENDENT CHAPEL, SUSSEX.

We beg to bring to the notice of our readers this important case. The public is, we believe, already aware that the mortgagee, whose claim on the property was £400, besides various expenses during the period of possession which would amount to nearly £100 more, has kindly consented to relinquish the whole for the consideration of £100, in order that the chapel, built by the contributions of Protestant Dissenters, might continue for their use, rather than fall into the hands of persons who would devote it to very different purposes. Feeling the importance of immediately securing this object, four gentlemen of Hastings have accepted the transfer, and on the security of the deeds have raised the sum necessary to complete the purchase and to effect certain alterations and repairs requisite to the stability of the building and to the general comfort of the place. The whole sum required, including legal expenses, will, it is believed, not exceed £200. To obtain this sum, as it could not have been raised otherwise than in the manner just stated, it has been found necessary to make an earnest appeal to the public. It is necessary to get the property invested in trust, and owing to the peculiarity and press of circumstances, this could not be done till the present appeal had been made. We entreat the kind-hearted to lend their aid to this important object. Subscriptions will be gladly received by the Rev. A. Wells, Congregational Library, Blomfield Street, London, and the Rev. W. Davis, Hastings.

We also take this opportunity to express our conviction that there are few cases of the same kind, to which Protestant Dissenters and Christians in general are accustomed to give their attention, more important than this. The state of religion and morals at St. Leonard's and around is very low. The town is stated to contain more than 3000 inhabitants; and then there are considerable villages and scattered dwellings around, exclusive of Hastings, within three or four miles. In a few years, in all probability, the number will have greatly increased. In the supply of sufficient religious instruction the other places are far from being adequate. Such places also present very great opportunities to benefit strangers. The gospel has been greatly dishonoured at this place, and therefore needs the more to be vindicated. The bad effects of the conduct of former parties can only be removed now by the exhibition of pure truth and holy example. And it is also necessary to provide against the Roman Catholic influence which threatens, within a few years, to be exerted in the neighbourhood.

It should be stated, that the labours of our brother Quaife have not been without some effect. Six months he has laboured there amidst almost every species of obstacle and discouragement. He has had to support his family by laborious teaching, and has consequently been obliged to reside at a distance from the field of his ministerial labours. This circumstance has not only doubled his personal exertion, but has exposed him during the winter to all the inclemencies of the season. Then his ministerial duties have called him out several evenings in the week. His health has been feeble, and there has been at times a total want of co-operation. He began without an individual attached to the place, and has been met by a high degree of prejudice and suspicion. Yet by the blessing of God real good appears to have been done in several instances. A small congregation has been collected, a Sabbath school of 50 names, and two out-stations, at one of which 40 persons have been present. To effect thus much there must have been a larger outlay of physical strength than we should think our brother Q. competent to maintain, and we earnestly entreat our readers to think whether some plan cannot be devised by which he may be prevented from the necessity of abandoning a cause so hopefully begun. We are sure that pecuniary aid must be required, for the money raised as yet from all sources, local and distant, will but just cover the incidental expenses of the year.

To the chapel case the following ministers and gentlemen have already given

the strongest testimonies, accompanied by pecuniary contributions. Thomas Wilson, Esq., Roger Lee, Esq., the Rev. H. F. Burder, D.D., J. P. Smith, D.D., the Rev. J. Lewis, J. Blackburn, G. Collison, A. Wells, J. Leifchild.

NEW CHAPEL, OAKHILL, SOMERSET.

Aug. 27, 1837, a new chapel was opened at Oakhill, Somerset. The building was erected at the sole expense of a pious individual residing in the neighbourhood, and deeply concerned for the spiritual welfare of its very dark population. Rev. H. I. Roper, Rev. E. Paltridge, and Rev. John Davies preached on the occasion. This opening service was of the most encouraging nature, and the chapel since has been generally full. Rev. R. Gill, late of Paignton, has undertaken the pastoral charge for twelve months. A Church has been formed, a Sunday School instituted, and the chapel prospects are very cheering.

NEW CHAPEL, YORK ROAD, LAMBETH.

The Metropolis Chapel Building Society having resolved to erect a spacious Chapel in the midst of a large and comparatively destitute population in the Borough of Lambeth, an eligible site has been secured fronting the York Road. On the 6th of June the foundation-stone of the new edifice was laid by Thomas Wilson, Esq., the Treasurer of that Society, who has so often contributed, by his munificent liberality, to the multiplication of Dissenting places of worship, both in town and country. A tent, capable of containing from three to four hundred persons, was kindly furnished by the Committee of the Christian Instruction Society. A numerous and respectable congregation assembled. The appropriate religious solemnities were commenced by solemn prayer offered up by the Rev. Dr. Henderson, Theological Tutor of Highbury College, immediately after which the foundation-stone was laid, accompanied with a few suitable remarks, by the venerable Treasurer. A hymn was then sung; after which an address was delivered by the Rev. T. Morell, President and Theological Tutor of Coward College.

Mr. Morell, after some introductory remarks, proceeded to advert to those emotions which the occasion on which they had then assembled was calculated to awaken in every christian bosom. These were,

1st. *Gratitude* for our present religious privileges, contrasting the favoured condition in which we are now placed, under the *protection* (and more than *protection* we do not ask or desire, nor could we, consistently with our well-known principles, accept) the protection of a paternal government and equal laws—with the perils and sufferings, both of the primitive Christians and our Puritan forefathers. 2. *Commiseration* of the degraded and perishing condition of many thousands in that immediate vicinity, who were living and dying in almost as fearful a state of ignorance, as the millions of Hindostan and China. 3. *Hope and joyful anticipation*, in illustrating which, a reference was made to the warrant there was to expect that results would follow the proceedings of that day, which, however unnoticed or despised by the world, would stretch forward throughout the ages of eternity; and finally, *Fervent devotion* on which the speaker adverted to the danger and sin of prosecuting any undertaking like the present, in the spirit of self-confidence; relying proudly on wealth, or patronage, or worldly support; and urged all present to unite, not indeed in *consecrating* a place or building—(this we utterly disavow,) but in fervently imploring the Divine blessing on our present undertaking, and on the ministrations of God's word and ordinances to be hereafter conducted in that place.

Mr. Morell concluded his address with an awakening appeal to such as had hitherto despised and rejected the Gospel, and were living without God in the world.

After the address, another hymn was sung, and the service concluded with prayer offered by the Rev. T. Jackson, of Stockwell. Several friends of religion, resident in the neighbourhood, manifested and expressed the highest degree of satisfaction at the commencement of this good work; and a common sentiment prevailed, that no spot in the whole range of the metropolis could be found, in which it was more needed, or which could afford, under the divine blessing,

more reasonable prospect of success. The careful inspection which has been made by the Committee of the spiritual wants of the metropolis, has abundantly proved, that it is high time such a Society had originated, and that if it should meet (as we trust it will) with the liberal and effective support of the more opulent members of our Dissenting churches, the labours of the Society, without in the least degree interfering with those of any kindred institution, may prove an unspeakable blessing to generations yet unborn. There are many dreary wastes, both in the metropolis itself, and in its rapidly increasing suburban districts, on which the attention of the Committee has been fixed, and where eligible sites of ground can be obtained on advantageous terms, which they are most anxious to occupy, as soon as the liberality of our churches shall furnish them with adequate pecuniary means to warrant the undertaking.

PROJECTED REDUCTION OF POSTAGE.

It is well known to those who are intimately connected with the various religious and denominational societies of the kingdom, that their correspondence with friends throughout the empire is much restricted, and their operations are greatly impeded, by the present rate of postage. We are not, therefore, surprised that one religious body has taken up the subject, which we recommend to the imitation of other and influential societies.

At a meeting of the Committee of the Independent College, Blackburn, Lancashire, for the educating pious young men for the christian ministry among Congregational Dissenters, held at Blackburn, 14th June, 1838, Rev. John Addison Coombs, of Salford (Manchester) in the chair,

It was moved by the Rev. Gilbert Wardlaw, A. M. Theological Tutor of the College, and seconded by George Hadfield, Esq., Treasurer, and resolved unanimously—

That in the opinion of this meeting a departure from the system of charging postage on letters conveyed by post between all parts of the United Kingdom, especially in connection with the anticipated improved mode of conveying the mails by railway, would be attended with incalculable advantages to voluntary institutions in this country for charitable, moral, or religious purposes.

Moved by Mr. D. B. Hayward, Classical Tutor, seconded by Wm. Kay, Esq. Liverpool, and resolved unanimously—

That the plan of Post Office reform suggested by Rowland Hill, Esq. is admirably adapted to secure general and public objects of such high utility and importance that even were any loss to be sustained by the Treasury through the inadequacy of that large compensation to be expected from the amazing increase of business which would infallibly arise from a cheap transmission of letters, the loss would be far outweighed by the great benefits which would result to the country.

Moved by the Rev. John Clunie, LL.D., seconded by the Rev. R. Fletcher, and resolved unanimously—

That the Editors of the "Post Circular," the Patriot, the Evangelical Magazine, and the Congregational Magazine, be respectfully requested to insert these resolutions in their valuable publications.

Signed by order of the Committee,
J. A. COOMBS, Chairman.

ANSWERS TO CORRESPONDENTS, &c.

FAVOURS have been received from the Rev. Drs. Smith—Styles—Sturtevant. Rev. Messrs. Thos. Morell—Thos. Milner—A. Wells—W. Owen—Wm. Davies—Wm. Walford—H. J. Rooke—J. Medway—D. B. Hayward.

Also from W. Stroud, Esq. M. D. Messrs. Benjamin Hanbury—George Hatfield—*Φιλαδέλφια*.

We are sorry that Mr. Walford has to complain of *errata* in his last paper, which we request our readers to correct. Page 358, end for *and*; p. 359, Ephrim in two places for *Ephrem*, and Schaats for *Schaafs*; p. 360, texts for *text*; p. 262, restrict for *respect*; torturous for *tortuous*.